The LUTHERAN OUTLOOK

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Pink Fringe?

Tolerance, 1950

War and Peace
Charles Malik

The Political Attitude of Jesus
John F. Palm

Secularism, a Spurious Philosophy
George Koehler

Necessity of Christian Higher Education
J. P. Pflueger

UME XV SEPTEMBER, 1950 NUMBER 9

Pointed Paragraphs

WHO'S WHO

"War and Peace" by Charles Malik is concluded in this issue. Don't let the name Malik confuse you. This is not Jacob Malik of Russia. John F. Palm is superintendent of schools in Isle, Minn. Dr. George Koehler is a pastor in Portland, Oregon. Dr. J. P. Pflueger teaches at Pacific Lutheran College, Parkland, Washington.

—o—

NEW VERSION

The government is my shepherd, I need not work. It allows me to lie down on good jobs; it leadeth me beside still factories. It destroyeth my initiative; it leadeth me in the paths of the parasite for politics' sake. Yea, though I walk through the valley of laziness and deficit spending, I will fear no evil; for the government is with me; its doles and its vote-getters, they comfort me. It prepareth an economic utopia for me by appropriating the earnings of my grandchildren. It filleth my head with bologna; my inefficiency runneth over. Surely the government shall care for me all the days of my life, and I shall dwell in a fool's paradise forever. — *Dr. Gaston Foote.*

—o—

I've been waiting and listening patiently and hopefully to hear someone get his tongue twisted on a quiz program and state, "I have a lady with a balcony, doctor."—Clyde Moore.

—o—

WHY NOT?

John L. Lewis' next strike will probably be to obtain a government subsidy for the soft coal industry. He is basing his argument on the fact that the farmers are now subsidized in the United States and why not the miners? *—Bowling Green (Virginia) Caroline Progress.*

—o—

PRAYER IN CRISIS

We pray God that He may endow the leaders of our nation and of the United Nations with the moral courage and the wisdom so imperative in the attempted fulfillment of specific promises made to weaker nations. We also pray our gracious Father that He will forgive the wastage and destruction made necessary because of the many errors, the much blindness, and the desertion of principles which have begotten the present international crisis.—*The Commentator.*

—o—

International Correspondence School's most treasured letter is this one from the Federal Penitentiary in Atlanta: "I intend to resume my studies as soon as my personal liberty is restored. During the trial, my still was brought into court as evidence. The judge, the jury and the spectators were unanimous in the opinion that it was the finest piece of copper-smithing ever seen in Tennessee. I owe it all to the ICS sheet-metal course."

—o—

CATHOLIC REASONING

"As far as God's law is concerned, no one has a real right to accept any religion save the Catholic religion, or to be a member of any church save the Catholic Church. . . . The mere fact that a person sincerely believes a religion to be true gives him no genuine right to accept that religion in opposition to God's command that all must embrace the one true religion. . . . If a country is distinctively Catholic—that is, if the population is almost entirely Catholic and the national life and institutions are permeated with the spirit of Catholicity—the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion."—Bishop Francis J. Connell.

—o—

PROUD?

She worked in the office of the Juvenile Court. As I sat beside her on the bus we discussed a family of children belonging to our Sunday school which this court had several months before committed to a Lutheran children's home. These children were not under the jurisdiction of the court because of any of their misdeeds but because they had been deserted by their father.

As we talked, this worker of the court commented, "I don't ever remember having a Lutheran child or young person come before our court because of misdeeds."

Like the Pharisee of old, I had a feeling of "God, I thank Thee, that we are not as other men are." Still puffed up with pride, I mused as I walked along after alighting from the bus: "We Lutherans must give our young folks something after all. She's been with the court for a long time and doesn't ever remember a Lutheran coming before them. Mostly Baptists and Methodists, she said."

Then my musings took an honest look at the subject and I reflected, "Which denominations in our city have the poor and needy in large numbers among their membership? Those poor and underprivileged folks are more easily tempted than are those with comfortable homes. Not the Lutherans, but the Baptists and Methodists." Perhaps we should not be so proud after all! It might be better for the Lutherans of our city to have in o schools some of the children who a in great danger of getting into troubl —*Mildred Gartelmann in The Luthe an.*

—o—

It would serve Harry Bridges rig if officials were to row him out the ten-mile limit, hand him t weeks' supply of K-rations and leaky anvil, and tell him to start swi ming for Australia.—Clyde Moore.

—o—

LOBBYING

Frank Chodorov in *Human Even* quotes the Buchanan committee's stat ment that the Committee for Co stitutional Government spent $1 571,240, or an average of $40,000 month for the 38 months studied. Sa Mr. Chodorov:

"Peanuts and fiddlesticks. Eve hour of the day the agencies of t Government spend more than th monthly average to influence legisl tion, and the legislation they plug to lengthen their tenure, increase the appropriations, better their emol ments, strengthen their hold on t public purse. . . . The biggest, mo pernicious, most unscrupulous and e tirely selfish lobby in Washington the Government. . . . Its list of co tributors includes every man, woma and child in the United States. A yet it has the effrontery to point t finger of scorn at an organization th digs up a piddling $40,000 a month f printing and distribution of literature —*The Saturday Evening Post.*

The Lutheran Outloo

Official Organ of the American Lutheran Conference

REV. J. A. DELL, D.D., Editor

813 Vernon Road, Columbus 9, Ohio

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The
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EDITORIAL

Pink Fringe?

WHEN SOMEONE WROTE an article on "Methodism's Pink Fringe"—referring to the Methodist Federation for Social Action—Methodists did not like it very well. The Church's Council of Bishops recommended that the Federation drop the word Methodist from its title because it is not an official agency of the denomination.

But when the Federation held its annual meeting in Xenia, Ohio, in July, no action was taken on the bishops' recommendation. Another proposal that the organization change its name to "Methodists Federated for Social Action" was rejected by a vote of 27 to 19. Furthermore, when they elected officers a retired bishop, Francis J. McConnell, was chosen president. Vice-presidents are Bishop Lewis Hartman of Boston, Bishop James C. Baker of Los Angeles, the Rev. Edgar Wahlberg of Dearborn, Michigan, and Dean Walter G. Muelder of the Boston University School of Theology. With three Methodist bishops, the dean of a Methodist seminary and a Methodist minister as top officers, the Federation is certainly Methodist, whatever else it is.

Is it pink?

The Federation called for repeal of the Smith Act which provides for loyalty oaths and exposure of subversive activities, and urged Presidential amnesty for all who have been convicted under the act. Do they want to *encourage* subversive activities against our government, and release those who are guilty with a gentle tap on the wrist to resume their activities? The Communist *Daily Worker* takes exactly the same position. How pink can you get?

The Federation also called for immediate U. S. recognition of the Chinese People's Democratic Republic and the seating of its delegates as the official representatives of China in the United Nations, in place of the representatives of a government now rejected by the Chinese people." Exactly the position of Jacob Malik and the Soviet government.

One of the speakers at the meeting of the Federation was Dr. Lucious Porter, for 41 years a teacher in China. He spoke favorably of Mao Tse-tung's Communist government and praised the "army of liberation" which made it possible. He said, "It is an utterly ridiculous and preposterous idea to support a man (Chiang Kai Shek) whom the Chinese have denied. We should help our countrymen recognize that China is in a revolutionary process. We as Christians should support and help our government support the new movements of the world where the people are on the move. . . . Why is it our government, founded by revolution, balks other independent revolutions in the world?"

Of course I have not been a teacher in China for forty-one years, or forty-one seconds for that matter, but that way of speaking seems singularly disingenuous to me. Revolution is not necessarily good and something to be supported by Christians. It depends on the motives, purposes, and conduct of the revolutionary movement. To compare the honest, high-minded revolt of the American people in 1776 with the unscrupulous subversion of governments by means of lying Communist propaganda and acts of vicious sabotage is either evidence of ignorance or of determined prejudice. To compare the government set up by the American revolution with the police states set up wherever Communism has moved in is also extremely unrealistic. To speak of "other independent revolutions" when we know how these revolutions are all plotted and aided from Moscow is sheer nonsense.

Methodist the Federation for Social Action certainly is. And it looks pink from here. At least, if I were a Methodist, I would agree with the Council of Bishops that the Federation should drop the denominational name from its title.

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Tolerance, 1950

THE FOLLOWING SERIES of news reports explains itself. The dates given are the dates of the Religious News Service reports, not the dates of the events reported.

La Sarre, Quebec, July 25, 1950—Five Baptist evangelists were arrested after attempting to hold a religious meeting in the streets of this town. . . . They were arrested after a group of residents reportedly broke up the street corner meeting by shoving the ten persons at the meeting from the street. . . . A week previously an open-air service was broken up by a hooting mob of boys who turned a hose on the meeting.

Montreal, July 27—Protests mounted in various parts of Canada over the arrest of five Baptist evangelists who were charged with illegal assembly when they tried to hold a street-corner religious meeting at La Sarre, Quebec. . . . Two Ontario mayors, one Roman Catholic and one Protestant, issued statements of protest. . . . Protestant Mayor Hiram McCallum of Toronto said: "I think it is shocking that people can be mistreated on account of religion in Canada today." . . . Mayor Arthur J. Reaume (Catholic) of Windsor, Ont., wrote to the mayor of La Sarre, urging him to "hasten to take adequate and appropriate steps in the interests of true Canadian people who are wholeheartedly opposed to any form of religious intolerance. . . . Even though I am a Roman Catholic, I recognize the fact that there are many other good Christian people in this country belonging to different religions that are entitled to the same consideration that I and many other Canadians expect."

Noranda, Quebec, July 28—Two women Baptist volunteer missionaries from Ontario said a Roman Catholic priest objected to their "preaching the Gospel" door to door in the nearby village of Evain, and forced them to leave. One of the girls said, "Then a little man with a badge came up and said he spoke for the parish. He threatened to call provincial police and we told him to go ahead. . . . A few days later we went back and were met by the priest again, and this time there was a younger man with some kind of badge who claimed this was the priest's parish and we had no right to preach there. We were forced to leave."

La Sarre, Quebec, July 31—Charges against five Baptist evangelists were dropped by the town council. J. J. Martel, solicitor of the town council, said: "It was a mistake on the part of the police." . . . Police protection for another open-air meeting on a La Sarre street was pledged by the council. When the Baptist group appeared for this meeting a large crowd was on hand. There was no violence, but a barrage of horn-blowing upset plans of the Baptists to carry out an uninterrupted meeting.

Evain, Quebec, July 31—The Rev. Joseph Cote, parish priest of this village five miles from Noranda, denied that he ordered two Baptist women missionaries to leave town. He said that he told his parishioners to take no notice of them. . . . Edward Gelinas, Evain policeman said he had no authority to order them to leave and that he had not done so.

Val D'Or, Quebec, August 9—Four Baptist evangelists, including the pastor of the local Baptist church, went to jail rather than pay fines of $25 and costs, imposed on them by Recorder J. L. Baillargon, who found them guilty of refusing to obey a police officer. . . . The group was arrested in this northwestern Quebec mining town as they attempted to hold a meeting on a city street. A police sergeant ordered them to move because, he testified, they were obstructing traffic. When the four preachers refused to do so, he arrested them. The judge, however, changed the charge from obstructing traffic to one of refusing to obey an officer.

Montreal, Quebec, August 14—*The Ensign*, national Roman Catholic weekly published here, deplored a recent attack against Baptist evangelists in La Sarre, Quebec, declaring that "mob violence cannot be condoned. . . . At the same time it asked, "Would it not be the dictate of prudence and charity on the part of religious groups to avoid street corner meetings in such places which sometimes incite a natural resentment on the part of pious communities not feeling the need to be treated as pagans?" . . . *The Ensign* expressed suspicion, however, of the accuracy and intent of newspapers which "attempt to lay the blame for rowdyism at the doorstep of the Catholic hierarchy."

Trenton, N. J., August 7—A proposed American loan of $100,000,000 to Spain was assailed by the Council of Churches of Greater Trenton. . . . The Council called on Rep. Charles R. Howell of the Fourth N. J. District to vote against the loan when it comes up for action in the House of Representatives. The Senate had voted to grant the loan. . . . The Council's letter to Rep. Howell said in part: "Just two months ago our Protestant and Orthodox Churches in Spain requested Dictator Franco to permit our churches to operate without persecution from his government. Our hundreds of pastors and thousands of church members were denied this request and have been continuously forbidden to conduct meetings in their churches. . . . The Council of Churches cannot easily allow itself to remain silent on this major issue when our own people and churches are being denied the basic freedom, namely the freedom to worship God according to the dictates of the individual's heart."

New York, August 9—Dr. Walter W. Van Kirk, of the Federal Council of Churches, has sent a letter to the chairmen of the Senate and House Appropriations Committees expressing disapproval of the proposed government-sponsored loan to Spain. . . . "We are of the belief," he wrote, "that the preponderant majority of our people support the action of President Truman and Secretary of State Acheson in their forthright criticism of the Senate's action in this matter. It is one thing for the Spanish Government to seek a loan from the Export Import Bank for purely economic reasons. It is another and far different thing for the Congress of the United States to take an action which is being widely construed at home and abroad as implying political en-

dorsement of the Franco regime, which regime has denied and still denies those basic civil and religious rights and freedoms cherished by all men of goodwill."

*

What shall we make of this series of events?

In the first place, when *The Ensign* expresses suspicion of the accuracy and intent of newspapers which "attempt to lay the blame for rowdyism at the doorstep of the Catholic hierarchy," it is not being quite credible. The pattern of treatment of Protestant evangelists in Catholic Quebec is too uniform. It is easy enough to say, after a wave of protest arises, "It was a mistake by the police," but the mistake is repeated too often to be a mistake. And when one takes into consideration the fact that in Spain and in South American countries where the Roman Church is in power the same pattern of intolerance is shown again and again, *and defended by Catholic writers as being the Catholic position,* we may be pardoned if we are a little skeptical of *The Ensign's* further statement: "No province in Canada does more for the rights and privileges of minorities than the Province of Quebec. Catholics do not enjoy in other provinces the freedoms Protestants enjoy in Quebec."

I agree with the editor of *The Ensign* that it is irritating when people come in to convert your church members; but the Catholic Church does that very thing. After decades of strenuous effort to convert Norway back to Catholicism, the Roman Church is still hanging on in that Lutheran country with a meager 5,000 adherents. The difference is that in a Protestant country Catholics are not persecuted because tolerance is a Protestant principle; but in a Catholic country Protestants are persecuted because tolerance is not a Catholic principle.

As for the loan to Franco Spain, some observers think it is in the nature of an insurance policy by making possible a European base of operations in case the worst comes and a Russian army overruns Europe north of the Pyrenees. There may be something in that, but if so, we ought to say so right out loud; and not leave the impression, as Dr. Van Kirk says, that we are endorsing the Franco regime.

Expecting Trouble

AT THE international convention of Jehovah's Witnesses in Yankee Stadium, New York, a ninety-page booklet was distributed, entitled "Defending and Legally Establishing the Good News." The booklet was prepared by the legal staff of the Watch Tower Bible and Tract Society.

According to the Society's legal counsel, this is what the book contains:

1. "How to prepare yourself to defend what you have legally established.

2. "What to do when trouble arises in your territory.

3. "What you ought to do from the time of arrest to time of appeal in order to protect yourself and to make secure what you have legally defended and established.

4. "A listing of the multitude of arguments that have been made before the courts in your behalf during the last twelve years.

5. "Samples of the leading cases of which there are over 120 test cases, legally establishing your right to preach the good news.

6. "The steps to take in order to head for the highest court in the land."

Here is a sect which so confidently expects trouble that it instructs its members what to do, not "if trouble arises," but "when trouble arises," and tells them what their course of action shall be "from the time of arrest."

Even in the days of bitter persecution under the pagan Roman emperors, the Church did not go around with a chip on its shoulder, anticipating trouble. "Put them in mind to be subject to principalities and powers, to obey magistrates," writes Paul to Titus. And Peter, in the midst of a similar admonition to obedience to law, says, "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

But the Witnesses are convinced that they are the chosen people of God who will presently live in an earthly paradise, and that all outside their number are living in darkness of mind. This is essentially the position of the fanatic.

Minister to the Vatican

At a recent press conference President Truman was asked whether he intended to appoint a successor to Myron C. Taylor as his personal representative to the Vatican. He replied that he did not, but that he was giving serious consideration to the appointment of a regular Minister to the Vatican.

This brought immediate reactions in various quarters. One was the reaction of the Protestants. Dr. J. M. Dawson, executive director of the Baptist Joint Committee on Public Affairs, gave out the following statement:

> "I am glad that the President is studying the whole question. I realize that he is under strong pressure from Roman Catholics to appoint a successor to Taylor and from Protestants who oppose an appointment. It is exceedingly unfortunate, however, that this question comes up at a time when the nation needs unity. There is no more divisive question that could arise in the life of our nation than this. If it does come, it is time to settle it decisively. The mistakes which Presidents Roosevelt and Truman have made with respect to appeasing the Communists, for which such a sorrowful harvest must now be reaped, must not be repeated in efforts to appease another totalitarian power, even if it be an ecclesiastical one."

Another Protestant spokesman, Dr. Glenn L. Archer, executive secretary of Protestants and Other Americans United for Separation of Church and State, raised the question whether recognition of the Vatican as a sovereign power would require all agents of the Roman Catholic Church to register under the Foreign Agents

Registration Act. Now there is an interesting thought. If the Roman Church is a world power, to be extended diplomatic recognition like any other foreign power, it must come under the same laws as the others. Does that mean that the American cardinals would have to register with the government as agents of a foreign power? They like to be known as "princes of the Church," do they not? And if that Church is a foreign power, certainly the princes of that power are its agents.

A different kind of reaction came from members of the Senate. If a regular Minister with diplomatic status is appointed, the Senate will have to confirm the appointment. And some of the Senators with a strongly Protestant constituency have already been hearing from their voters in regard to the Senate approval of a $100,000,000 loan from the Export-Import Bank for intolerant Franco Spain. With an election coming up, they do not want any other hot potatoes shoved their way.

Most of them, however, regard the President's press conference statements as a trial balloon to see what the public reaction will be. They feel sure that the Administration will not take a definite step in this matter until after November. Thus Catholics may be expected to vote for the Administration party because of the hope aroused by the trial balloon. And Protestants may be expected not to vote against the party in power because nothing has actually been done yet to recognize the Catholic Church as a sovereign world power. To some people party politics seems to be the highest good, to be served at all times and with every expedient.

The American Way

(A Guest Editorial)

Dr. Temple, Archbishop of Canterbury, a few years ago made the following ridiculous statement: "It is true that the more one has, the less there is for others, so that each man's success represents corresponding failure in his neighbors."

For this learned Primate of the Church of England I would recommend a course of reading in American history. It would astound him. He would learn that when the white man first came to what is now the United States there were just a few hundred thousand Indians occupying the territory, struggling for a bare subsistence. Today, four centuries later, 150,000,000 people, including 325,000 Indians, live in this self-same territory and have achieved the highest standard of living the world has ever known.

Yes, the same country, but the white man pioneered it—he tilled the fertile acres and developed its natural resources. He invented machines and gadgets, and he worked. Today the poorest citizen of the United States is richer than was the richest Indian four centuries ago. That would seem to knock into a cocked hat Dr. Temple's absurd statement that "each man's success represents corresponding failure in his neighbors."

But Dr. Temple is not the only clergyman or religious educator who in recent years has sounded off with such socialist drivel. In their zeal for the welfare of the common man, all too many church dignitaries misguidedly have been advocating some form of socialism or collectivism for the United States. It is refreshing therefore to know that there are some churchmen who bitterly oppose the unsound economic fallacies of others of their fellow-laborers in the vineyard. One such is the Reverend Theodore Graebner, Concordia Theological Seminary, St. Louis, Mo. In his book "The Businessman and the Church," he has this to say:

"A feeling exists among certain religious people that there is something inherently wrong with the profit motive...If no one is allowed to make a profit no individual will start an enterprise which hires others to produce things for sale.

"Everyone who hopes to make a living must seek personal service or a wage or salary position in productive industry. Without profit there will be no productive industries under private ownership or control, for the reason that no one would have a reason for starting such an industry. If there are no private industries to furnish jobs, and everyone must look for a job for himself instead of making jobs for others, there would be only one way out. That would be for the government to take over all industries and find jobs for everybody, which would be Communism."

The late Pope Leo XIII, in his encyclical letter, "The Condition of Labor," wrote in part regarding the interference of the state into the affairs of the individual and family:

"Such interference is not only unjust but is quite certain to harass and disturb all classes of citizens, and to subject them to odious and intolerable slavery. It would open the door to envy, to evil speaking, and to quarreling; the sources of wealth would themselves run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality of which so much is said would, in reality, be the leveling down of all to the same condition of misery and dishonor.

"Thus it is clear that the main tenet of Socialism, the community of goods, must be utterly rejected, for it would injure those whom it is intended to benefit, it would be contrary to the natural rights of mankind, and it would introduce confusion and disorder into the commonwealth. Our first and most fundamental principle, therefore, when we undertake to alleviate the condition of the masses, must be the inviolability of private property."

Dr. Temple lived to witness his native England fall into the morass of Socialism, with its devastating effects upon a once proud and free people. With England's mess as experiment confronting us, surely we are not going to let the United States fall into the same trap. Surely we will reject the false economic philosophy that "each man's success represents corresponding failure in his neighbors." We know better than that. All that America has been, is and will be, definitely disproves that ridiculous statement.—*George Peck.*

War and Peace

Charles Malik

(Concluded)

IV. THE RUSSIAN SOUL

We can thank God Communism does not exhaust the Russian spirit. This spirit is much deeper than the militant Communism which today disturbs the world. It is true that Communism is the established religion of the Soviet Government today, but the hope of peace resides in the unextinguished fire of truth and love which certainly smolders in the Russian heart. It is impossible to understand and meet the Soviet challenge without a minimum of acquaintance with the greatest Russian literature of the nineteenth century. This literature, in all its beauty and pathos and freedom, reflects the mysterious depths of the Russian soul far more authentically than the monotonously true-to-the-party-line dialectical disquisitions of the Soviet representatives. I honestly believe that the Department of Public Information of the United Nations can do no better service for the cause of peace than to prepare a two-volume compendium of nineteenth-century Russian literature which, by a formal vote of the General Assembly, should be made required reading for every delegate who comes to the United Nations. If only we penetrated the mind and spirit not only of Krylof, as Mr. McNeil admonished us to do the other day, but also of Pushkin, Gogol, Turgenev, Chekov, Dostoyevsky, Tolstoy, Soloviev, Gorki, we would be in a far better position to cope with the present world situation. I should wish nothing more sincerely for my honorable colleagues around this table than to steep themselves in this wonderful world of the spirit. Most of us know a great deal about the spiritual and intellectual background of the West, and therefore do not need such schooling, so far as the presuppositions of Western thought and action are concerned. But many of us know about Russia only what we read in the newspapers and hear from the mouths of the Soviet version of herself. In fact one reason why I sometimes wholeheartedly laugh at specific points in the expositions of a Vyshinsky, or a Manuilsky, or a Pavlov, or an Arutiunian is precisely because I see in the imagery used, or the humor resorted to, or the parable or anecdote related, or the deep humanity revealed, or the sheer boundless exuberance, or the childlike inconsistency, or the utter, joyous self-abandon of spirit, certain authentic features of the free Russian soul bursting forth through the drabness of Marxist dialectic, like a volcano erupting the dead crust of the earth.

I propose, very briefly, to outline a phenomenology of the Russian soul as I glimpse it in Russian literature.

Russian literature reveals the tragic sufferings of the Russian soul. There are revealed utterly new dimensions of suffering and self-estrangement.

It has been the peculiar calling of the Russian soul, it seems, to struggle and suffer. Pain, distress, suffering for the salvation of the world: all this has been its special stigmata. As Berdyæf, a master interpreter of things Russian, has put it: "They are in the throes of religious anguish, they seek salvation—that is the characteristic of Russian creative writers, they seek salvation, thirst to make expiation, they suffer for the world."

There is the most curious passage, often in one and the same person, from the extreme of asceticism to the extreme of sensuality. Russian literature is permeated with the sense of contradiction, contrast, extremes, antithesis, antinomy.

There is no trace of halfheartedness and mediocrity: things must be wholehearted, robust, full, elemental, carried to their logical conclusion, or else they are not Russian. The Russian soul everlastingly itches to make a clean slate of things, to take the very process of creation itself into its own hands, to pass beyond every measure and every limit, walking perilously on the brink of the precipice.

There is the profound universalism of Pushkin which was so wonderfully depicted by Dostoyevsky in his famous speech of 1880: in absolute receptivity, a complete identification with every state of man, everywhere.

There is thus the deepest craving for human brotherhood, for the most radical elimination of all difference and all distinction.

Dostoyevsky said: "Among all nations the Russian soul, the genius of the Russian people is, perhaps, most apt to embrace the idea of the universal fellowship of man, of brotherly love."

Maturing into self-consciousness amidst terrific social dislocation and estrangement, the Russian soul developed a revolutionary vision of equality and social justice. Everywhere in Russian literature there is the quest for a better world, for the transformation of reality into the likeness of heaven.

Communism, in its atheistic, materialistic, Marxian strain, is foreign to the deepest and highest in Russian literature; but there is a genuine spiritual ground in the Russian soul which enabled atheistic Communism to

foist itself on it, and that is the sense of communion, sharing, belonging; the sense of "sobornost" realized by the faithful in the Church. The sense of "the other," of "the presence," where this "present other" is a loving person, a "thou," is, to my knowledge, nowhere more vividly illustrated than in classical Russian literature.

There is, furthermore, a profound disdain for culture, a demand that culture justify itself before it be admitted. Russian nihilism is the negation of the primacy of culture.

The prodigious German power at abstraction is wholly non-Russian. Russian philosophy and literature is always a quest after a way of life, never after abstract ideas. That is why Dostoyevsky is, no matter what my Soviet friends think of him, perhaps the greatest Russian thinker.

A clearly discernible motif is the quest for wholeness, completeness, unity. There is the mystical burning for absorption and reconciliation, a self-projection onto an ultimate universal harmony. The Russian soul at its best is consumed by a mystical flame of the purest type.

Rebelling against things as they are, in mystical communion with things as they ought to be, the Russian soul has tended to be apocalyptic, eschatological, prophetic. *The Possessed* by Dostoyevsky is a remarkable prophetic delineation of the character of the Russian revolution.

The deepest characterization of the Russian soul is perhaps that it manifests a genuine religious consciousness. Therefore nothing is more really alien to its essence than materialism and an ideology informed by hatred.

The Russian soul is thus complex. Communism does not exhaust it. In a magically contracted world the Slavic genius cannot fail to make itself felt. Even if the Tsarist regime had not been overthrown, but had itself embarked on a policy of progressive industrialization, today, in the geopolitical balance of power, the world would still face a great Russian problem. It is absolutely absurd and stupid to entertain the hope that 250 million Slavs, with their great vitality and culture, with the infinite material resources at their command, and whether or not they are ruled by Communists, can simply be dismissed or ignored by the rest of the world. Whatever one's attitude towards Communism as a final and comprehensive world-view, certainly the one unpardonable sin in international relations today is to hate, or to wish ill, the Russian people as such. We shall always have to live with our Russian neighbour. Consequently, the hope of peace is that the Russian soul may assert the more universal spiritual side of itself.

The forces of peace and understanding have two allies in Russia: our common humanity, and the best that there is in the Russian spirit. There is hope because Mr. Vyshinsky is not only a Communist, he is also a human being and a Russian. When our common humanity and the deep Russian spirituality get the better of the Russian rulers, there will be real prospects for peace. But so long as Communism has the upper hand, with its doctrine of war and revolution, all peace is an absolut mirage.

V. CRITIQUE OF THE WEST

It is fairly easy to work out a critique of Communisr The doctrine is only a hundred years old, and its effe tive entrenchment in the great Eurasian heartland barely thirty years old. Besides, its basic literature fairly compact: you have the writings of Marx, Engel Lenin and Stalin, which are fully accessible to any st dent.

It is far more difficult to elaborate a fundament critique of the West. You do not have here a handful masters as in the Communist world; you do not have well-marked-out body of official literature. Gover mental policy and action is not informed by rigid theo as in the Communist world. There is endless varie and difference, considerable looseness of connection, ar a great deal of fumbling and muddling-through and en piricism.

Yet a general critique is necessary, because war ar peace are not only a function of Communism: they d pend also on the state of health and illness in Weste culture.

There are many phases of Western life which are r pulsively materialistic. The spirit of business and gai the maddening variety of things exciting your conc piscence, the utter selfishness of uncoordinated activit all this is not something to attract and inspire. To t superficial observer who is unable to penetrate to t core of love and truth which is still at the heart of t West, there is little to choose between the soulless mat rialism of the West and the militant materialism of t East.

There is a general weakening of moral fibre. O gains the impression that the great fund of moral streng which has been handed down from the tears and labou of the ages is not being creatively replenished. There thus unregeneration, a terrifying wastage of substanc

Quality is in eclipse. Quantity and size dominate. N the better and truer, but the larger and physically stron er: these call forth moral approbation.

I must say in all humility that the leadership of t West in general does not seem to be adequate to the u precedented challenges of the age. There is a trag dearth of men, men who are so genuinely in touch w the truth and with the hearts of their fellow men as have only to open their mouths to be loved and believ and followed. The world desperately cries for maste for it is only the voice of conviction and truth that going to save us.

There is a corresponding bankruptcy of fundamen ideas. There is thus in this realm an unequal strug

the hearts of men between Communism and theWest. mmunism displays a set of generic ideas—I believe for most part false—in which it passionately believes, which Communists are willing—I believe misguided—to die. There is no comparable ideological passion in West. The talk about democracy, freedom, representative government, is woefully inadequate: it deals the most part with pure form, sheer external machiny. It does not satisfy man's deepest cravings for friendip and understanding and truth and love.

Politically the West will not serve the cause of peace allying itself with dark regimes just because it is ore expedient not to disturb them. Such regimes are nning sores on the body politic of humanity. The West ust be honest enough to rebuke and challenge them. It ust firmly lead them into the broad ways of the reonsible change. Their peoples are poised to see whethe West acts from principle or from expediency. And subversive whispers of world revolution become ore and more potent the more these peoples despair their rulers and the West.

Nor does it do merely to reject Communism. A positive alternative must be suggested. The only effective swer to Communism is a genuine spiritualized materialism which seeks to remove every trace of social injstice without loss of the higher values which constitute very soul of the West. Communism cannot be met a mere *nay;* it requires a mighty *yea* which will do l justice to man's material needs but will at the same ne place them in their subordinate position in the scale values.

The complaint is often made that our debates in the ited Nations degenerate into "propaganda." But propanda can be overcome only by lifting the quality of bate to a higher plane. If profound ideological themes re introduced, then all attempts at propaganda would pear silly and crude. If there is propaganda, it is only cause there is on the other hand ideological impotence. e tragedy of the world today is that the traditions ich embody the deepest truth are not bothering clear- sufficiently, responsibly, boldly to articulate themves.

Nor is it sufficient in this cruel century to be happy d self-sufficient. You must step forth and lead, and t only in material things. It is not enough to realize od institutions and to leave it to others to copy them. r man isn't only an ape: he does not only mimic the od example of others. Man thirsts after ideas. If the bits and institutions of the West are not adapted for production of a ringing message, full of content and th, satisfying the mind, appealing to the heart, firing will, a message on which one can stake his whole , then in the present world, in which there is, perhaps never before, a universal hunger for truth and justice d rest, the West cannot lead. Leadership must pass to others, no matter how perverted and false these ers might be. For the *Logos* prefers and can finally lize a false prophet far better than no prophet at all. f your only export in these realms is the silent exple of flourishing political institutions and happy human relations, you cannot lead. If your only export is a distant reputation for wealth and prosperity and order, you cannot lead. Nor can you really lead if you send forth to others only expert advice and technical assistance. To be able to lead and save yourself and others, you must above everything else address their mind and soul. Your tradition, rooted in the glorious Græco-Roman-Hebrew-Christian-Western-European-humane outlook, supplies you with all the necessary presuppositions for leadership. All you have to do is to be the deepest you already are. The challenge of this epoch is not Communism, but is whether Western society, conceived in the joyous liberties of the Greek city-states and nurtured on Christian charity, can still recover from the worship of false and alien gods and return to its authentic sources. The challenge of the moment is whether modern man, distracted and overwhelmed by himself and by the world, can still regain the original integrity of his soul.

Whatever be the weakness and decadence of the West, it still has one saving glory: the University is free, the Church is free. It is a great thing to preserve unbroken the tradition of free inquiry started by Plato and Aristotle, and the tradition of love started by God. Truth can still be sought and God can still be loved and proclaimed in joy and freedom. And this fact alone is going to save us. It will not be by pacts, or by atomic bombs, or by economic arrangements, or by the United Nations, that peace will be established, but by the freedom of the Church and the University each to be itself. Communism does not know what it has done when it subjected the Church and the University to its own dictates.

VI. CONCLUSION

Mr. Vyshinsky's resolution calls for the conclusion of a Five-Power Pact as the best method of ending the present tension. But would such a Pact really do anything to remove the mutual distrust and fear which now seize both worlds? It has been amply demonstrated in this debate that there are plenty of pacts already, including the greatest of them all, the Charter of the United Nations. What is needed therefore is not new pacts, but fundamental modification of position, a real change of heart.

One thing must be clear to Mr. Vyshinsky, and that is that the non-Communist world is by now fully awake to its dangers. If Communism believes that the clash is inevitable, it must realize that the non-Communist world is not going to be caught napping.

In my opinion it is an illusion to suppose that the sheer employment of masterly tactics, such as warmongering propaganda or the offering of peace pacts, is going to frighten anybody, or dull him into a sense of false security. In my opinion, furthermore, Communism will deceive only itself if it thinks that the Western world is so decadent that Communism can choose at will its own hour of striking.

But if the clash is coming, as Communist dogma has been teaching for thirty years, postponement will serve only to allow both sides time in which the better to pre-

pare. This is the frightful meaning of the present arms race. Postponement has significance only if it is utilized to induce those fundamental changes in position which may avert the clash.

What forms might such changes take?

We must hope and pray that the leaders of the Soviet Union will reconsider and alter their present determination to shut off their country, their people, their minds, from the rest of the world. It is an ultimate injustice to the world to deny it free access to the great immeasurable riches of the Russian mind and of the Russian scene. The world yearns to know Russia, and the Russian people, with their sense of a universal mission, yearns to embrace the world. Let this embracement be one of love and brotherhood, and not of revolution and bloodshed. Let the Soviet leaders open their minds and their country to the traveller, the student, the pilgrim, and let them allow their citizens to come out from behind their fastness, to study in our schools, to share in our world.

Every point of contact which still exists between the Soviet Union and the rest of the world must be preserved and enlarged, on whatever level. New points of contact must be sought. All of us here find it hopeful that we are still able to talk freely across this table with our Soviet friends, that we are still *together,* if not in agreement. Mr. Vyshinsky has done the cause of peace a real service in opening this debate, in enabling us to open our hearts to him in freedom, in sitting with us humbly and listening to and perhaps bearing with our folly. But this is not enough: there must be a genuine communion of minds, genuine modification of position, genuine cooperation in the fields of science, art, scholarship.

We must hope and pray that the Soviet Government will allow the Russian people to assert again their hidden spirituality, will give full play to the capacity of the Russian people, so often proven in the past, to create great works of religious art, to perform great acts of faith, to show great manifestations of saintliness.

We must hope and pray, too, that the Communists will everywhere abandon their doctrines of revolution and class-struggle, without losing any of their longing and passion for a better world; that they will express this abandonment *ex cathedra,* by fundamental modification of doctrine; that they will no longer expect, await, and thus contribute to bring about revolutionary changes in other countries. The non-Communist world must feel at ease with the Communists, and this it can never do so long as it knows that the Communists wait only for the day of its damnation.

We must hope and pray that there will develop in the Western world a mighty spiritual movement which will rediscover and reaffirm its glorious hidden values, and fulfill mankind's longing for a more just order of things, a more beautiful world, a New Heaven and a New Earth. Modern man sees before him the possibility of universal plenty for the first time in history, and grasps at any doctrine which seems to promise him the fulfilment of his dream. To ask of Communism to change its nature, without satisfying the need to which it is a response, to offer the world not bread, but a stone.

Communism is a doctrine of despair. Its only and cor plete answer therefore lies in the existence of hope. the Western world can show a way to eradicate th shame and scandal of poverty, of exploitation, of oppre sion, of greed, without resort to social revolution ar class-struggle and dictatorship: if it can place these m terial values in their proper subordinate place within th context of a mighty spiritual movement which will l revolutionary without being subversive, and which w draw its substance from the infinite riches of the Wes ern positive tradition, then the necessity for Communis will vanish, and the spectre which now walks the ear will be laid forever.

VII. POSTSCRIPT*

Part One

The pact proposed by the Soviet Union would indee be an excellent thing if the basic atmosphere of co fidence were present. It is certainly, in my opinion, pu ting the cart before the horse to suppose that such a pa would itself contribute to the creation of this require atmosphere. Only a fundamental change in Communi doctrine, whereby the rest of the world would no long be absolutely damned in principle, can, in my opinio bring about the type of confidence which would gi substance and meaning to such pacts. So long as it is most inalienable part of Communist doctrine—as it ca be amply demonstrated that it is—that any dealings wi the non-Communist world are more of the nature of ta tics or manoeuvres which can be justified only as ter porary expedients in the total Communist grand desig patient only for the moment of the collapse of that wor —so long as that is the case, I submit, special pacts lo all their meaning. Rather, if they were entered into, the might mean either that the non-Communist world is decadent that it does not perceive the trap into which is being led or that it is so cunning that it makes th Communist world believe that it does not perceive th trap while, in reality, it is preparing a trap of its ow As for the first alternative, I am sure that that is not th case; as for the second, it is manifestly unworthy of th United Nations. But, in any case, both alternatives u mistakably mean that the necessary confidence is simp lacking, and therefore pacts are unavailing.

On the other hand, the draft resolution proposed b the First Committee possesses at least this virtue: it r affirms faith in the United Nations and underlines tho fundamental concrete modes of international cooperati whose cumulative effect would be precisely to help creating the necessary atmosphere of confidence. Sin

* Part One of this Postscript was delivered in a plenary session of the G eral Assembly of the United Nations on November 30, 1949, in the morni and is found in A/PV. 259, of the records of the Assembly, pp. 51ff. The casion was the final consideration by the Assembly of the report of the F Committee on the Soviet proposal. Part Two of this Postscript was actu prepared as the conclusion of this statement in plenary, but at the last min Dr. Malik decided not to read it. Consequently, it does not appear in the r ords of the General Assembly. It is here reproduced for the first time.

e United Nations is unthinkable without the active articipation of the Soviet Union, it is, I submit, a good ing that in this resolution we are saying, in effect, that e solemnly believe in and seek the cooperation of the oviet Union; that we sincerely believe in our constant- meeting with the Soviet Union and in opening our earts to its distinguished representatives in all candour nd in all frankness, in the hope that we may one day duce in them the belief that, after all, the rest of the orld is not so damnable, even from their own point of ew, as they thought it was. The reaffirmation of the uitfulness—nay, the absolute necessity—of our con- nued association in the United Nations is a good thing the present moment.

I cannot refrain from entering into a slight ideological xcursion, because I believe ideology in this case is of e essence. Communism is an offshoot of Western Euro- ean culture. Without the intellectual apparatus of Ger- an idealism and the social and economic phenomena of nglish industrialism, Communism would have been im- ossible. But it has singled out, from the infinitely rich xistence of the West, only the material economic aspect, tting it up as the source of all origination and all value, bstracting thus the modes of production and exchange, nd inordinately concentrating on them, even to the ex- nt of deifying them. Communism is manifestly a re- ellion against the Western authentic order of values. It , in effect, an inversion of this order.

It follows that the authentic West can understand ommunism, can appreciate its positive values and can ass objective judgments on its shortcomings. Commun- m, on the other hand, can neither understand nor ap- reciate nor authoritatively judge the West. If it could, would have modified its position and peace would ave become possible, for Communism is hopelessly im- risoned within the walls of its own relativism and ma- erialism. It interprets everything in terms of the prem- es and the categories of the Marxist philosophy. When encounters a thing, it does not see the proper nature f that thing in itself; it at once dissolves it, without any emainder, in the presuppositions and outlook of Marx- m. It cannot listen to things speaking to it innocently y themselves. It is apparently in a hurry to get some- here. Absolutizing its own relativistic outlook and axi- logy, Communism neatly explains every view in terms f its social and economic origin and function, and as- esses every value by the measure of its serviceability to class or to the cause of the classless society.

The West, thanks to its belief in the objectivity of uth and values, or at least to the presence in it of free nd vigourous institutions which embody this belief, is apable of understanding the premises and the views of ommunism in themselves, of appreciating positive Com- unist achievements in their own right, of judging both ese positive achievements as well as the privations nd rejections of Communism from the standpoint of its -i.e., the West's—affirmative belief in the objective and e absolute.

The interesting paradox of the confrontation of Com- unism and the non-Communist world of the present day, a glimpse of which was revealed in the debate in the First Committee, is that it is precisely the ideology of materialistic relativism which has absolutized itself into an exclusive dogmatism intolerant of any other view, disdainful of any other value, suspicious of any other motive, dismissing the rest of the world as unworthy of anything save bitter hatred or, at best, cynical sarcasm. Symptomatic of this unwillingness, nay, this apparent constitutional incapacity of Communism to understand the West in terms of the West's own nature, in terms, indeed, of the West's better self, is the thoroughly Marxist identification of the West as such with Capitalism, or reduction of the West, in the glorious plenitude of its values and diversity of its traditions, to the sheer image of the economic structure which Communism more or less equivocally and misleadingly terms "Capitalism." Communism must realize that it is not standing face to face with Capitalism. If it is to understand its own historic position in its true light, Communism must thoroughly understand the fact that it is standing face to face with, and rebelling against the West—the Greek, Roman, Hebrew, Christian, humane traditions of the West—and not only the unhappy West of secularism, liberalism, capitalism and imperialism.

Communism must initially admit the possibility of genune encounter and diversity, of mutual understanding despite disagreement, of communion in spite of otherness, of love in spite of radical difference. Otherwise there would be no prospect of genuine confrontation, understanding, confidence and peace.

I submit it is Communism itself which is the obstacle to understanding, confidence and peace. Dogmatically entrenched in its own relativistic and materialistic presuppositions, it rejects the very notion of objective truth; and thus it precludes the very possibility of genuine confrontation, of communication, of agreement. If there is no objective truth, a truth about Communism and about the West, a truth independent of, and transcendent to, Communism and the West, a truth which judges of what Marx, Engels, Lenin and Stalin believed as well as of what Plato, Aquinas and Kant believed, then there is no room for genuine debate but merely for sophistry and propaganda, no room for agreement but merely for condemnation, no room for a United Nations but merely for a group of representatives who assemble for the specific purpose of denouncing one another while their Governments speed up their armaments programmes in preparation for the next war.

I do not wish to go back to the debate of the First Committee, but I may perhaps be permitted to point out one very revealing fact about that debate. Two spokesmen of the Communist States reacted in a very significant way to two different portions of my statement before the First Committee. One representative said, in a happy moment of self-revelation, that he was surprised at the section of my statement concerned with the critique of the West. He even said, and I fully believe him, that he could not believe his own eyes when he read it. Another representative intimated that he could not believe that I was honest in my appreciation of the positive

achievements of the Soviet Union. This is, indeed, very interesting: for it demonstrates that Communism cannot conceive of either an honest criticism of oneself or an honest appreciation of the positive worth of one's opponents.

These are corollaries of the rejection of objective truth. If we reject a truth which is above one's self and one's cause and one's position, above one's interests, above one's nationality and class and tradition, as well as above the opponent's cause and positions and interests and traditions—if we reject such a truth and if we deny its accessibility to the human mind and heart—then how can we still claim to believe in the possibility of convincing one another, of coming to terms with one another, of facing and meeting one another? Or are we determined by the mere fact that we hold different views to remain eternally incapable of meeting one another except externally and superficially, in mutual condemnation, distrust and hostility?

Let Communism but admit the possibility of truth in the non-Communist world, let Communism but grant the possibility of error in its own teachings, let Communism but recognize that truth really exists, exists independently of Communism and non-Communism, and may be sought and found by Communists and non-Communists, and may be discussed between Communists and non-Communists: let Communism but admit this, and then the absurdity of discussion and the impossibility of agreement between Communists and non-Communists will at once vanish. Peace will then, but only then, be possible. Otherwise, the only peace that remains for the world is unauthentic and insecure peace, a peace which is virtually a state of potential warfare.

Part Two

The two worlds, then, face each other across a terrible chasm. The Communist world, believing in the rottenness of the non-Communist world, in the inevitability of its downfall, in the danger to itself from any too protracted a delay in that downfall, must needs, by the compulsion of its own doctrine, do everything in its power to promote and hasten that catastrophic event. It is therefore necessarily goaded to intervene. The method it advocates is violent revolution; the promise it holds out is material security, social justice and the abolition of discrimination and exploitation. This, then, is the great challenge facing us from the other side of the chasm. The history of the present generation will consist mainly in the response we shall make to this challenge.

If the Western world adopts Communist methods, it will betray its dearest traditions. It will then rebel against itself. Communism will have won. For nothing pleases Communism more than to see the West forsake its holy tradition of love and persuasion. If, on the other hand, the West holds out the Communist promise alone, again it will betray itself. For the West lives under, and has been blessed by the sway of the teaching that it is not by bread and security alone that man liveth. The greatest expression of this dialectic between security and freedom, and of the genuine Western position in this regard, was made precisely by a Russian; namely, by Dostoyevsky in the Grand Inquisitor in *The Brothers Karamazov*. The only adequate response to the Communist challenge is the rediscovery and the reaffirmation by the West of the highest spiritual values by which it has lived and prospered and moved the ages.

It ought to be very bluntly stated that a world that is relatively imperfect from the economic and material point of view, but that retains at its heart the core of love and truth and freedom which has for three thousand years characterized Western civilization at its best is vastly to be preferred to any world, no matter how absolutely perfect materially and economically, which rejects this creative core of love and truth and freedom. The perfect soul can always correct the imperfect body, but where there is no soul, even the most perfect body is soon but dust and ashes.

The challenge then is two-fold. Are the benefits promised by Communism unattainable except by Communist means, namely by subversion, violence and revolution? Whatever the means, are Communist values and benefits unattainable except at the cost of the more traditional values which make up in reality the soul of the West?

And this two-fold challenge imposes on the Western world the following task: how to attain all the positive and good ends which Communism boasts of *without* resorting to Communist means, and *without* destroying the higher tested values of Western civilization at its best, namely freedom, responsibility of the individual, the primacy of the personal and spiritual and intellectual, the trust in reason and the belief in God.

In order to be able to meet this formidable challenge in its own way, the non-Communist world must first of all, and as a purely negative condition, look after its own defenses. The non-Communist world cannot afford to assume that where militant Communism could strike and get away with it, it would not strike.

Accepting the challenge, keeping possible Communist intervention at bay, utilizing to the full its own infinite positive resources, sharing its life and goods in large justice and freedom, the Western world ought to develop a strong and healthy civilization. All the Communist gains will be there, without the Communist losses. In the fullness of time the Communist world will find itself at a tremendous disadvantage. It will behold across the chasm, even if dimly, an image of real beauty and strength. And it might then deign to meet and discuss and come to terms. Then perhaps the Russian soul with her deep spirituality and her genuine urge at universalism, will reaffirm itself, and the offshoot, which is Communism, will come back to its origin, chastened and penitent.

The Political Attitude of Jesus

Was Jesus a Revolutionist?

John F. Palm

IT IS NOT STRANGE that people of various religious faiths, political parties and schools of social morality have claimed Jesus as an example of their own type of belief. Of the recent books on the life of Jesus there are some which represent him as primarily a social reformer; others which claim him as a political revolutionist; and still others which treat him as primarily a religious mystic. To various people he is a prophet, a poet, a philosopher, a political leader, and a social reformer. All this, to be sure, is a tribute to the many-sidedness of his wonderful character. But some of these interpretations have very decidedly misrepresented him. In a sense the teachings of Jesus were revolutionary, in that they tended to change in many fundamental respects the social order of the world. It was the complaint of its enemies in the first century that Christianity "turned the world upside down" (Acts 17:6), and there is no doubt that a thorough application of the teachings of Jesus would bring about profound social changes in our own day. But this is far from saying that Jesus came as a revolutionist. He was no rebel against the constituted authorities of his day, and the attempt recorded in Matt. 22:15-22; Mark 12:13-17; Luke 20:21-26 to lead him into an assertion of loyalty to the revolutions of his time was unsuccessful.

There came a time when Christianity ceased to be confined to an obscure sect, and was made the religion of an Empire. It then became necessary to discover how Jesus had conceived of national and civic obligations, and this aspect of his thought has ever since been the subject of controversy. The various monarchial systems of the past fifteen hundred years have all tried to base themselves on the authority of Jesus, while in our days he is put forward as the pioneer of democracy or of some type of socialism. That he contemplated a new political order is generally taken for granted, and opinions only differ as to the precise nature of his plan.

When we turn to the Gospels, however, it is difficult to find anything that can be construed in a political sense. The only saying in which Jesus touches directly on the prerogative of the state is his famous answer about the tribute-money: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's" (Matt. 22:21).

Many interpretations have been given to this answer. It has been taken sometimes as a strong assertion of the divine right of kings, sometimes as a denial that the state has any but a secondary claim. The truth is that the answer was purposely non-committal. An attempt was made in the critical days at Jerusalem to force Jesus into a position that would compromise him either with the Jewish people or with the Roman administration. He avoided the snare, while at the same time he lifted the whole issue to a higher plane.

It has been objected that the answer was a vague and sophistical one, intended merely to evade a question of far-reaching importance, which happened at the time to be dangerous. But a criticism of this kind misses the true point of the incident. Before he answered them, Jesus asked his questioners to show him a penny, thereby surprising them into an admission that at that very moment they were carrying Caesar's money! They were availing themselves of all the services of the existing government, while they professed these conscientious doubts of its lawfulness. To this extent the answer of Jesus is clear and sufficient, and has a definite bearing on civic duty. So long as men are willing to receive from Caesar they must consent to give him in return. They have no right to enjoy the benefits of an ordered state, and refuse all obligation to conform to its laws. The political issue as Jesus handles it becomes a moral one on which there can be no dubiety. When you contract a debt, you are bound to honor it, and from this point of view your duty to Caesar is no less sacred than your duty to God. But on the question whether the debt should be contracted, whether a government should exist and what should be its nature, he has nothing to say.

The Pharisees, although they were the orthodox defenders of the legalistic principles of the Hebrew faith, were not above an attempt to entrap and deceive the Master. By any possible means they were determined to put an end, if possible, to his influence. In order to understand their plot it is necessary to know something of the political life and history of Palestine.

From their earliest history the Hebrews had considered themselves "a peculiar people." Again and again they had fallen into the hands of other nations to which they had been made tributary. Their little country had been the unhappy buffer between great and powerful nations. Through all the centuries they had maintained a longing for a government of their own. They were not satisfied to be under the government of Persian or Greek or Roman, no matter how mild and liberal these governments might be. Of course, there were elements in the population which favored acquiescence with foreign domination. There were those who were not displeased by the introduction of the Greek language and customs, but great masses of the people protested vigorously against all things foreign including the paying of tribute to the Roman government. No one among the Jews was more despised than the publican or collector of taxes. Many of the publicans were themselves Jews, and were even more fervently hated by their fellow countrymen than were the Romans themselves. The Pharisees were a distinctly patriotic party in the sense of being opposed to foreign domination.

The Sadducees were generally more willing to yield to the customs and authority of the Romans. There was

an extreme group of opponents of the Roman government known as the Zealots or the Canaaneans. They were a party headed by Judas of Gamala, who were intensely nationalistic in their aims and so were especially feared by the Roman authorities.

The Pharisees conceived the idea of attempting to identify Jesus with this revolutionary group. And so they sent to him a group of Pharisees with a group of Herodians, who were partisans of the ruling family, the Herods, and naturally contented with the lordship of Rome. The strange union of Pharisees with Herodians in the delegation which was sent to Jesus may be explained by the fact that the teachings of Jesus and his ideals were out of harmony both with those of the Pharisees and those of the Herodians. Upon this strange common ground of opposition to the teachings of Jesus, Herodians and Pharisees meet to induce him to make some statement which would be used against him.

This group of Jesus' enemies attempted to ensnare him by flattery, but such concealed attacks were unsuccessful against the great understanding of men's motives which characterized our Lord. They began by paying him a very high tribute, which indeed the world has found to be well deserved: "We know that thou art true, and teachest the way of God in truth." Then they presented their problem, a familiar one in the discussions of that day: Should one pay tribute to the Roman government or should one refuse?

There were some who insisted that the injunction in Deut. 17:15: "Thou mayest not put a foreigner over thee," meant that Jews should not pay tribute to any foreign power. Of course, as a matter of fact, the Jews had been, through a very large part of their history, tributary to other nations, but the question of loyalty to the Roman state was a live issue among the Jews of Jesus' time. It was the hope of this group of tempters that Jesus would take a definite stand with the extreme Zealots and advocate resistance to the hated Roman poll tax. But Jesus saw clearly the motive behind their flattering words and expressed his judgment of them in no doubtful terms. Then he called for a coin such as would be used in paying the Roman tax. Pointing to this coin he asked whose were the effigy and inscription upon it, and when they replied: "Caesar's," he answered with a parable which excited their wonder and left them without the ground of accusation which they had sought. Said he: "Render unto Caesar the things that are Caesar's; and unto God the things that are God's."

Jesus was not a revolutionist, but he uttered truths which if applied in the life of the world would thoroughly change the motives and the actions of men. In the very act of disclaiming a revolutionary doctrine Jesus proclaimed a principle far more revolutionary than that of the Zealots. Suppose all men were to render due allegiance to their constituted governments and at the same time were to render fully all that is due to God. This would mean, according to the teachings of Jesus, a reign of righteousness and justice in the world. It would mean the fair treatment by every man of every other man. It would mean a new social order, vastly different from that which has ever had any general sway in th world, which would make war and industrial oppressio and strife and political corruption impossible.

If all men rendered to God those things which are h due, money which is now spent for the poison of the bod and mind and on war would be spent for better purpose All the powers and talents and wealth men might hav would be devoted to the service of God, which mean in the teaching of Jesus, that all these great social i fluences would be exerted for the uplift of humanity, th development of a better race, the service of men one another, and the training of children to lives of Christia service.

If the adoption of principles which would lead to a r adjustment of society upon a higher plane of mutu service be revolutionary, then we must say that Jesu was a revolutionist. But when law and government a established and are wholesome for the common goo the teaching of Jesus is clear: "Render unto Caesar th things that are Caesar's."

In his own behavior Jesus was duly observant of a civic laws and ordinances. At his trial it was found in possible to produce any real evidence against him as disturber of public order, and for this reason Pilate w inclined to set him free. Throughout his teaching he a sumes that men ought to submit to constituted authori and discharge the obligations laid upon them by th state. Many of his parables turn on the relations of kin and subject, master and servant; and it is significant th he is always on the side of loyalty, and thinks of rebe lion as a crime which must be punished. Whenever h makes reference to military discipline, courts of justic functions of rulers, he acknowledges the rights of autho ity as a matter of course. He never condemns gover ment, as such, but only the injustice committed in i name. At the same time it is never suggested that o dinary citizens should regard their service to the sta as a real part of their religious service. Duty to Caes is one thing; duty to God is quite another. We have no come to recognize that not the least important of mai religious obligations is to interest himself in public a fairs and see that they are conducted righteously.

Jesus, however, has nothing to say about this matt of civic duty. He lived, we must remember, in a subje country, whose people had no active share in the dire tion of affairs. The one obligation laid on them was observe the laws, which they had no part in making enforcing. Jesus bids them render this obedience sin life in a community is impossible without law. Yet he content that it should be a passive obedience. Men a to submit to the state, acknowledging that in the prese age it performs a necessary and beneficent service. Th are to submit to it even when it seems to be tyranno and unjust, for at the worst it will shortly disappear a give place to the Kingdom of God. But while they th acquiesce in the existing order they are to think themselves even now as citizens of the coming Kingdo (Matt. 17:24-27.)

Secularism a Spurious Philosophy of Life

George Koehler

CHRISTIANITY has always had, and has now, and will have in days to come, many formidable enemies. I find this very natural. This world loves s own and Christianity is not of this world, but from ove. The outspoken enemies of Christ and His Church our days are Atheism, Modernism and Communism. hey have come out into the open and are very aggresve in their warfare. But in recent years a new enemy as joined their ranks, and he is the most dangerous of l, because he fights under cover. He is cunning, sly, nd subtle in his strategy. He has moved into the oranized Church and bores from within; he makes church embers indifferent, lukewarm, cold and worldly. This nemy's name is Secularism.

What Is Secularism?

Let us first get acquainted with this false philosophy. he term is of recent origin. A representative of it gives s this definition: "Secularism is a code of duty pertaing to this life, founded on considerations purely human, nd intended mainly for those who find theology indefiite or inadequate, unreliable and unbelievable. Its esntial principles are: 1. The improvement of this life by aterial means. 2. That science is the available Provience of man. 3. That it is good to do good. Whether here be other good or not, the good of the present life is ood, and it is good to seek that good." George Holyoak.

The American Secular Union and Freethought Federion gives us a similar definition: "Secularism is that hich seeks the development of the physical, moral and tellectual nature of man to the highest possible point, s the immediate duty of life—which inculcates the pracal sufficiency of natural morality apart from Atheism, heism, or the Bible—which selects as its methods of rocedure the promotion of human improvement by marial means, and proposes these positive agreements as e common bond of union, to all who would regulate fe by reason and ennoble it by service." (Principles of ecularism Pg. 17.)

According to these definitions Secularism is a philosphy of life, a state of mind which is only concerned with is world and the present life. Its representatives do ot deny God, heaven and hell outright. There may be God, and there may be an immortality. The secularist ves one life at a time and lets the future take care of self. He is not interested in the supernatural. Religious difference is the descriptive characteristic of this worldiew. We are confronted with this philosophy in all soalled Christian countries, and lately it is making itself elt in the non-Christian East. It has reached its culmintion in the big-city mind. This relentless, aggressive foe rarely attacks our religion, but he ignores it and plans his life as if God did not exist. But history proves irrefutably that everywhere civilization and culture have been closely bound to religion which dominated society and culture, and even produced them and held them together. It is also true that a religious decadence has taken place in so-called Christian countries. We see certain movements towards the emancipation of an autonomous culture from certain religious restraints in the western world. But the separation never takes place wholly, not even in Russia. Now and then a thin stratum of educated people did cast off religion, but not the mass of the people, not even the whole rank of the intelligentsia. Man feels himself bound to a higher power, to society and culture. It is only in our modern age that man is turning away from his God and Maker and lives his life entirely divorced from God.

How Old Is This Philosophy?

This idea broke first into the world of thought with the renascence. The medieval mind was accustomed to authority and tradition. When the age turned its back upon the past and yearned for new things, the two ways lay open to it: it could either revitalize the Christian religion, or turn to antiquity for its models. The latter course was chosen. The intellectual reformers turned to classical antiquity for inspiration and the culture of Greece and Rome was revived and Humanism was rediscovered. There was a great revival of learning and a glorious outburst of enthusiasm in all cultural life, even in theology. The Church was challenged but she failed in not permeating and penetrating the movement with Christ's Spirit. Inspired by the love of the things of this world, the things of the mind, the things of sense, life was gradually secularized. Interest was around human achievements; man was glorified, human genius exalted and human talents were no longer counted as insignificant, honors were showered upon poets, orators and historians of the times. For a long time the interest of thinkers had been centered on supernatural things and theology was the crown of sciences. But Scholasticism degenerated into barren word-wisdom and dialectical hairsplitting and could no longer arrest the attention of the cultured mind. Thinkers and philosophers became opposed to the Church system of education and slowly but surely the authority of the Church was weakened in the realm of thought. The searching mind asserted its intellectual independence. Reason displaced the authority of divine Revelation and philosophy cut loose from the guardianship of theology. It is said of Leo X that he found more pleasure in the study of the ancient classics than in Christian theology.

The Reformation stemmed the tide. It was a religious awakening which turned man's mind to the Bible and the simple faith of the early Christians. It was the protest of the heart against the mechanization of the faith. Luther and the Reformers emphasized justification by faith instead of justification by works. They stressed personal communion with God, inner religion and heart-worship, and refused to accept a human intermediary between the sinner and God. The individual threw off the fetter of the Church and appealed to the Bible and his conscience as his standards. The Reformers did not glorify intellect and reason in matters of religion. They were opposed to barren Scholasticism and ecclesiastical authority and taught that reason is blind in matters concerning the salvation of our soul. God's Word alone is our rule of faith and life. The redemptive Gospel as it was preached by the Reformers liberated men religiously and socially, and if this evangelistic preaching had continued uninterruptedly the Western civilization would have been Christianized in all reality. "So if the Son makes you free, you will be free indeed."

But it was not very long and Humanism raised its head again. Reason became the authority in science and philosophy. The notion began to prevail that truth is not something to be handed down by authority, but something to be acquired, something to be achieved by free and impartial inquiry. The human mind turned from the contemplation of supernatural things to the examination of natural things and natural science gradually pushed its way to the front. In some sections of the Protestant Church theology yielded her crown to science and philosophy. Man's mind turned to nature and shifted the center from God to man. This leaven has not yet come to rest and is still alive in state and Church. Reason has cut loose from religious guardianship. The individual throws off the authority of divine Revelation and Christian standard and claims to be autonomous. The modern man makes his reason the highest authority in the pursuit of knowledge. He explains inner and outer nature without supernatural presuppositions. Science has become man's false Messiah. And our contemporary Secularism does not compel people to disbelieve in God, but it makes them forget Him.

This spirit of independence which raised its voice against the authority of the Church permeated the State, and we see how the State gradually took the place of the Church as the organ of civilization. Ecclesiasticism gave way to Nationalism. Within the State itself appeared a growing tendency towards constitutionalism, parliaments and democratic institutions. The demand for equal rights and social justice grew stronger and louder. Nations rid themselves of slavery, serfdom, the old guild system disappeared, the individual threw off his fetters, and demanded to be let alone in working out his economic and political salvation. And now we witness a relentless war between Rugged Individualism and Nationalism, between Capital and Labor, between Democracies and Totalitarianism, between the concentration of money power and economic freedom. This struggle for personal freedom and equal rights is due to Gospel preaching, although it is not granted by the contemporary man. His gre sin is that he forgets God who sent His only Son to mal us free from temporal and eternal bondage.

What is the Result?

The modern man resents a higher authority than h own will. He will not allow any outsider to tell him ho to live and behave. Man has shifted the center from G to himself. He claims to be his own lord and able build his own kingdom here on earth. He wants to the lord of this world and have it under his manageme Science has supported him in his dreams. We grant th science has done marvelous things for man, but pseudo-science has estranged man from his God. M forgets that the God of Revelation is also the Creat of the cosmos. Man has grown indifferent and at tim even cynical in his remarks about God. He tries to li his life without the help and guidance from above. He h torn himself from his religious mooring and is tossed bout by the storm of life and floats upon the surfac The consequences of this pseudo-philosophy are far reac ing. It has made man self-assertive, self-sufficient a haughty. This self-assertive mood is at the basis of mo ern thinking and education. It has permeated all depa ments of our social life: home, school, church, busine and politics.

Since life has been secularized, the sanctity of ma riage and the home are disintegrating, we have millio of irreligious homes, delinquent parents who give society delinquent children, and all this necessitated t juvenile court and the court for domestic relations. O 6,000,000 American divorces have become a nation tragedy. Our land spends on crime $16,000,000,000 a nually. These are indictments against our Americ way of life. Lawlessness is jeopardizing our national li Some students of sociology attribute all these sho comings to recurrent depressions, unemployment a other economic causes. The major factor is secularis When the salt of our Christian religion can no long preserve our nation, because it is not wanted, our n tional life will decay uninterruptedly.

Man is morally what he eats intellectually. Our Ame can public educational school system is completely se arated from all forms of religion. God is entirely eli inated from our state schools "In the beginning Go is stricken—and in its place has been put: In the begi ning the cosmos. Man is a product of nature. He ca into this world through a process of evolution of millio of years. He was in the beginning a savage, a beast, cave dweller who went out with a club in his hand see ing his food. But by his own power and ingenuity m has civilized himself. He has harnessed the forces of n ture; he has learned to split the atom and to produce t hydrogen bomb. And now he thinks himself master the situation. The results of applied science have be so amazing and have so completely made over the e ternals of our lives that we have become so preoccupi with human achievements that we forget the spiritu

things, the eternal values, our God and Savior and the life beyond. Wherever we turn in life, we find the secular, the spirit of this world dominating the thoughts and achievements of man. Men have no time for the deeper meaning of life, and for the world beyond. Everything about our modern industrialized civilization, whether it be work or play, is essentially materialistic and tends away from the spiritual.

A significant aspect of modern life is seen in the trends of thought expressed in literature. Our creative writers for the most part invite us to go direct to nature without God; and often, too, without moral restraint. With a debased conception of human value, it has been easy to descend into an inferno of unrestrained animalism, which accepts thrills and excitements as final registers of human existence. The appeal to drink, cigarette and sex in some popular magazines is doing untold harm. The devil is no longer on a leash. He is veritably loose again, and his name is legion. The Prince of Darkness is a sportsman of souls in these days.

Secularism has entered the Church and there is a conflict going on between our religion and this false philosophy of life. It sneaked in under the name "Social Gospel." Christians know but the redemptive Gospel of the crucified and risen Lord Jesus Christ. Liberal pastors have shifted the emphasis from redemption to a popular conception of social religion. And this very fact makes many men believe that its mission is rather to a temporal than to an eternal order. Many churches have drunk deep of the enthusiasm of the secular world and fallen heavily under the spell of its assumptions and its ideals. Many ministers do not believe any more in a personal, living God, immortality, atonement, the resurrection of the body, the second coming of Christ and other fundamental doctrines of the Bible. Read the book "The Belief of 700 Ministers" by G. H. Betts. The Biblical concept of sin is questioned. Some call sin a psychic evil, an inferiority complex. Man is not responsible for this inherent weakness. Modernism has produced a pedagogy that does not take the fact of sin into consideration. We have a thought world that has eliminated sin from its program. Modern philosophy and theology do not want it. We are too intelligent and cultured to be labeled sinners. We are gentlemen and ladies. Many ministers when speaking of sin, mention drinking, dancing, smoking, gambling, cardplaying, stealing, etc. These are the things that are tabooed. No wonder that our generation has lost the sense of sin. Secularized theology has departed from Jesus' teaching. With Him sin was a tremendous factor, a gigantic something, that gripped the imagination and hearts of men, which severed the relation between God and man. Sin has its stronghold in man's will, and is therefore a glaring factor in everyone's life. It is the problem of sin that our generation has to contend with. When that is solved, everything else is solved; where it is ignored all education and preaching are untrue to reality. Worst of all there is no need of the Savior. Unbelief and religious indifference are the characteristics of our age. Congregations are not measured by the consecrated life of the members, but by bigger and grander churches, more and cleverer contrivances, larger and more inflated budgets, sermon topics inspired by newspaper headlines, sermon treatments guided by advertising technique, sermon results tested by external and numerical computation, the aims of the church defined in harmony with prevailing secular goals, and the power of the church is determined by accepted business norms. A secularized church is not interested in Christian mission, and if it does support it, it is done on a merely humanitarian basis. Of such churches the Spirit says: "I know your works; you have the name of being alive, and you are dead."

The modern mind justifies itself in secularism. Men believe that the chief good is found in the possession of this world only, and it is natural that they should endeavor to control as much of it as possible. This sentiment is expressed in phrases such as these: "Business is business; Dog eat dog; Be a go-getter and get as much as you can." Production and profit are magic words in our age. This is directly traceable to the false basis of modern business, which is founded on the wants of the producer rather than upon the legitimate needs of the consumer. Every thought and energy is devoted to the attainment of this end. Thus it comes that the expert advertiser and the high-powered salesman are let loose on the community charged with the sole purpose of making as many people as possible want as many things as possible, without the proper relation to their genuine necessities. We Christians lament that business has so shamefully commercialized our two great festivals, Christmas and Easter.

Installment buying is justified by economic experts as an ideal business device and a social benefaction. The result is that many people are under constant economic pressure, trying to pay for something that they do not need. Many people are living beyond their income and have little time and less desire for pursuit of higher values. Riches, comfort, amusement are general topics of conversation. What after all shall it profit a man, if in the pursuit of "success" he lose the finest of human possessions, a clean heart and clean hands, his God and Savior and the assurance of life eternal?

We Americans prize good citizenship. But we are so earthbound in our living that God has, in a large measure, been forgotten in the affairs of state. Politics has become "a dirty game," and is generally shunned by many Christians. No wonder that machine politics, organized vice and crime, gambling syndicates, gangsters, and pressure groups are demoralizing our legislatures and city administrations. Millions of our citizens are flagrantly disregarding our laws. They do not want a moral society. We are drifting into moral anarchy if secularism is not counteracted. We need a political housecleaning and we Christian citizens must do it. We must be the salt of the earth. Do we not see how Christian concept, principle and statesmanship have been well nigh smothered under gross materialism? There has been a tremendous sag in the morale of many in the political and legal profession, from which we select most of our representatives and officialdom. As for our courts, there are still valiant judges, but they are the exceptions in many parts of the country. Of many of our courts it

may be said: "Judgment is turned away backward, and justice standeth afar off, for truth is fallen in the street, and equity cannot enter" Isa. 59:14. Our citizenship, in a large measure, is living in a fog, bemuddled and befuddled and confused by world events and national problems,—which intensify the fear that has come upon the nations. History of human thought teaches no lesson more clearly than this, that growth of knowledge in temporal things without religious faith ends in pessimism and often in despair. "Where there is no vision, the people perish." Modern man is moving rapidly, but he does not seem to be going anywhere. He is failing to find the goal of his heart's desire. The god of this world has blinded his eyes that he should not discern the truth.

We realize the conflict of our Christian religion with secularism is formidable. Religion has faded out of the modern mind. We see the decline of religious interest everywhere in the modern world. But we also see the present discontents however much they may be associated with economic interests, arise from something spiritual, from a hurt, misunderstood, and neglected something in a man's soul. Can modern man justify his indifference in the face of moral disintegration? Will he ever see that the false philosophy of Secularism and its twin brother Materialism have turned his heart from the living God and Jesus Christ, the only Savior of the world? There is a spiritual discontent abroad today. The world is tired. May the cry that arises from the world's tired heart be: "Lord, I believe; help Thou mine unbelief."

The Necessity of Christian Higher Education in the Development of a Christian Philosophy of Life

By J. P. Pflueger

THE ASSIGNMENT of this topic, The Necessity of Christian Higher Education in the Development of a Christian Philosophy of Life, is within the framework of our present campaign for the Colleges and Seminaries of our American Lutheran Church.

It is to be hoped that no one misunderstands this campaign for our Lutheran Colleges, with its well organized publicity of pictures and articles about and for our colleges, and now this emphasis at our synodical convention,—let no one misunderstand this to be an *apology* or a *defense* of our Lutheran colleges. Our colleges need no apology nor defense either for their quality or their products, the fine hosts of graduates who have gone forth to bless the Church and our nation and the world. We may add also that in point of number of students and equipment and faculties, our colleges have never stood higher than they do today.

The reason for this emphasis at this time is the urgency for *greater* activity in Christian education. In one sense, this urgency is always upon us. Everything human is imperfect and there is always room for improvement, both in quantity and quality. One of God's first commands, and that to a world as yet unsullied by sin, was to improve the world of God's creation. For us Christians ever to be satisfied with what we are accomplishing in Christian education would spell stagnation and death, as well as disappoint our blessed Lord, who says: "Be ye perfect as your Father which is in heaven is perfect." So we must always seek ways of improving our work however good it is.

However, that which makes for the greatest urgency is the increasing evil of our times. The struggle between the powers of darkness and the Church is waxing hotter every day. Concretely, we see this in the threat of war that holds the world in its grip of fear, and in the political, social and economic struggles that seem to be growing every day throughout the world. But the *real* struggle is spiritual. We hear it rightly said that it is a clash of ideologies. That simply means that it is a clash between false and true ideals, convictions, beliefs or faiths and hopes. The outward physical manifestations, which we experience as discords and disasters, are but the natural results of this spiritual clash. Now, it is in the field of ideas that our educational institutions operate. This fact would seem to make the task of enlisting support for our Christian colleges easy, for never has the value and importance of College education been so universally acknowledged and proclaimed as in our day. This is witnessed by the increasing millions of dollars being spent upon college education by our government. Never have there been so many enjoying the benefits of college education. However, this very appreciation of the value of education has led to confusion on the part of undiscerning Christians.

There are all too many who think of the value of college education, period. They do not realize that there is college education and college education, and that the difference between the two is the difference between light and darkness. All education indeed gives power, but it may be power for evil as well as good and if it is

evil then the more highly educated a person is, the greater is his power for evil. Think of the demonstration of this we experience today, in those who have been self convicted of treason to all that we hold dear. Most, if not all, of them, are men with the highest college education. Think of Hiss and Fuchs. This same holds true of unnumbered educated men and women in all walks of life.

It is this confusion concerning college education that gives urgency to the emphasis upon *Christian* colleges. They are colleges plus. That plus is a Christian Philosophy of Life. There is necessity for that kind of education today.

I. *Need for Development of a Christian Philosophy of Life.*

There is nothing frightening or mysterious about a Philosophy of Life. A Philosophy of Life simply means, what men live by, or the beliefs and convictions by which they judge their life, its choices and all its experiences. In saying that we need a Christian philosophy of life, it is not meant that everybody must be a professional philosopher. But, it is meant in the sense that everybody has a philosophy, a belief about the world and life, but it may be true or false, and it is most important that it be true, or else his whole life will be a failure and his influence evil.

Now, we Christians believe that we have the true philosophy of life. It is not something new, to be discovered by men, as is the case with man's marvelous discoveries in the field of natural science, but God has revealed this true philosophy of life in the inspired Word of God. It is well frankly to acknowledge and affirm right here, that this is where we Christians run counter to the non-Christian view, that truth is relative and in its ultimate sense, remains to be discovered by man. If it is asked, how develop a Christian Philosophy of life if it is already given in the Bible, it is answered, that we need to continue to study and learn the *whole* counsel of God, which is *inexhaustible* in the Bible. We need constantly to strive to keep this truth alive in our consciousness and especially do we need to learn how, more and more perfectly, to apply this Philosophy of life to all our life experiences.

Much of this need for developing a Christian Philosophy of life is due to this: that we meet with false philosophy which confuses and misleads. By far the most prevalent and dangerous false philosophy, though not the only one, is secularism. Secularism, which takes its meaning from the word saeculum, which means this age, or this life or this world, is a philosophy that has many forms, and consists in the belief that only this physical, temporal life has any reality or value. In some of its forms it consists in over-emphasis of either this life, or, strange as it may seem, the spiritual and eternal life, respectively.

In order to understand clearly the need for developing a Christian Philosophy of life in our colleges, it would seem wise to bring out in sharp contrast the Christian philosophy and the philosophy of Secularism. Sometimes we read or hear even from Christian leaders a statement that we Lutherans do not have a Philosophy of Education. Such statements can only be made to create a sensation for they are certainly not true. Of course, no one should claim that he has *perfectly formulated* such a philosophy or lived up to it. But that we Christians have always had a philosophy of life and therefore of education should be made clear when we compare the Christian philosophy with that of Secularism.

1. Christian Philosophy believes that this is God's World. God not only created it, but still He alone sustains it. The time of the creation is not the important thing, for time is but the measure of change and does nothing by itself, nor does God reveal the age of the world. The manner of creation is beyond our understanding. It suffices to know that God, who is almighty and eternal, called all things in *their order* and after *their kind* into being, and that the laws of creation are but the active intelligent will of God. We should be careful when we say nature does this, or that happens because of the laws of nature, to note that laws are names for the uniform will of God.

God created the world and man to manifest His wisdom, power, glory and love, and so created the world, a moral world in which through choice, Love, which is the highest moral good, could be realized.

In this world God rules with His Power and with His Grace. In His kingdom of Power He rules irresistibly, as in the forces of nature and in the State. In the State He rules through human agents through justice, punishments, war and death, to curb evil and make it possible for the Church to exist and moral men to live. In His kingdom of Grace, the Church, which is the purpose of the world, He rules by love through the means of Grace.

Secularism holds that all reality is matter. This matter is without beginning or end, according to this theory. All things evolved into their present form through inherent resident forces, by chance. Most forms of secularism are atheistic, though there is the deistic form, which holds that there is an absentee god, who started the world process and then left it to work by itself. In such a theory there is nothing absolutely good or evil, no purpose or hope. The moral results of such a superstition are seen all about us today, in private life, society, and the world. As hard as it is to believe that it is so, countless educated men and women today defend this position.

2. Christian Philosophy believes that the whole of man is God's. God created man's body into which He breathed his soul. While logically man's soul may be spoken of as the higher side of man, yet no reflection dare be cast upon the body so that it is despised or dishonored. The body is God's as well as the soul. The body is given by God as the medium through which we can know the physical creation of God, and by means of which we can communicate with one another and serve one another in love. And so our bodies are to be

cherished and developed and educated as well as our minds and souls, to the glory of God. It should be added also that the passions of the body also, such as hunger, thirst, sex, self-expression and the like are given by God and are to be used to His glory. It is only when they are abused or become our masters that their use is evil.

Secularism, however, regards man as a species of the animal kingdom; only the highest evolution of the brute. For that reason, when it is consistent, it considers no acts of man immoral in themselves. This is one of the most soul-destroying features of secularism.

By a strange twist of thinking, secularism has crept into the thinking of some Christians by indirection. It is in this that they divide man into the secular and the spiritual, and despise the body and look with suspicion of evil upon all its manifestations. This position doubtless harks back to the old pagan dualism which believed that matter was created by an eternal evil principle, and that the good soul of man became entrapped by the evil body and thus became evil. They believed therefore that the way to holiness was to persecute and destroy the body and free the soul. The evil of this belief is that it throws the blame for sin upon God who really created matter. Morbid forms of Christianity result from this.

3. Christian Philosophy believes in the reality of Sin. All men are born in sin and are absolutely helpless to save themselves. All our hope of salvation is God-centered. God loved us. God came down to lift us up to Himself. God in Christ redeemed us, regenerated us, sanctified and keeps us without any merit or worthiness in us. This calls forth from grateful hearts a life of love to God and our fellow men.

Secularism is entirely humanistic. It believes that man is sufficient unto himself. All his life is man-centered. Man can solve all his problems, make peace and build a heaven on earth. Much of the humanistic optimism has been shattered in these last years, but it is surprising how men still cling to it. Work-righteousness in Christianity is a type of humanism.

4. Christian Philosophy also believes in Man's absolute dependence upon God. While it is true that God in His Providence grants us freedom of action, it is God alone who gives the power and the success, whether it be the movement of our muscles, the farming of our land, the building of our houses, the taking of medicine or food, or whether it be providing for old age, or the building of the Church or the providing of officials or laws for our country. In view of this belief in the Providence of God, the Christian must guard against quietism; that is doing nothing and trusting God to provide. God indeed must provide and protect and prosper, but He does so in accordance with the manner in which His children faithfully and in trust fulfill their duty to Him, and in the manner in which His Kingdom may come among men. This gives the Christian peace in the face of any threatening catastrophe and at the same time gives him the proper incentive to an active participation in Church, community, and civil affairs.

Secularism leaves man to his own resources, tossed to and fro by doubts and fears and the trials of life, over which he has no control. There is a parallel to this in the practical atheism of many Christians, who, though they confess faith in God, live as if they had to do it all, for example, trusting in money or the state for social security, trusting in armies and human alliances for peace, permitting the fear of sickness or the possible destruction by atom-bombs to rob them of their peace in God.

5. Christian Philosophy believes that through the redemption by Jesus Christ the whole of life has been sanctified. This is one of the most glorious truths of Christianity, and yet there are still Christians and even Lutherans who have not grasped its full import. They think that there is nothing really good that is not specifically religious. They frown upon the innocent pleasures of this life with a "touch not, taste not, handle not," as St. Paul says. They suspect the enjoyments of art with the possible exception of some music, and condemn many pleasures of the senses because of the abuses or excess and so forth. They forget that, while it is true that, because of sin, all such earthly things would be sinful and unlawful morally, Christ has died to remove the curse of sin, and as Scripture says, all things are ours to be used to the glory of God. We need to learn that to condemn things that are not wrong because men abuse them, destroys all moral distinctions, makes morality obnoxious and unintelligible, and keeps men away from Christianity by our mistake.

This truth, that Christ has sanctified all life, rightly understood, gives life the right sense of values. Not only does it bring to their rightful place in God's creation the true and the beautiful and the good as the highest values but it adds the other values which God has made possible in life. For to paraphrase Paul, whether we eat or drink, work or play, or whatever we do we can do all to the glory of God, giving thanks to God through Jesus Christ.

It is interesting to note that secularism, in its most developed form, leaves the world impoverished to nothing but material values, or as it was simplified by Marx, bread. We can understand how the totalitarian communists ruthlessly destroy all spiritual and intrinsic values including millions of human lives, in order to achieve their goal, which is that of Marx,—bread.

6. Christian Philosophy views all life in the light of eternity. It is only so, that life can be understood at all. Everything in this life, even the best, is tainted by sin and ends in death. But this life is a moral school, to fit and prepare the children of God for a glorious eternal life with God. The ways of God in seeking to redeem the world pass our understanding; the righteous seem to suffer, and the wicked often seem to prosper, but eternity shall reveal that suffering and struggle has been worthwhile and the pleasure of the wicked has been the effort of a loving Father to save His wayward children. All will redound to the glory of God.

How dismal is the life of those who follow secular hilosophy, for their end is death eternal.

. *The Need for Christian Education.*

In view of this sketchy and incomplete contrast beween the Christian Philosophy and the Secular, do we eed to emphasize the necessity of our Lutheran Colges to develop a Christian Philosophy of Life? Of purse, we are not forgetting the influence of the Chris- an home and the Church. They are essential and we ould spend our time profitably in discussing them, as ideed we have done in the past and will do in the future.

But education does not stop with the home and the hurch. Nor do we desire that it should stop there. We o not agree with the Church of Rome that desires to eep its members children and so would limit education, xcept where, in competition with non-Romanist edu- tion, they build their own colleges for others than the ergy. Our Lutheran church was born in a University nd we follow Luther in believing that God wants full rown men and women in mind and spirit, as well as ody, and that means colleges. Here again this discus- ion could be broadened to speak of Christian day- chools and high schools. They also deserve considera- ion. But the fact that there are so few Christian day chools, and the situation shows little promise of better- ng, makes the need for our colleges all the more im- erative. The reason is that practically all of our young olk spend their early formative years in public schools. hese public schools, as marvelous as they are, are yet ecular under the law of our land. This situation calls r some very serious evaluation. One must be careful ot to over-emphasize the situation. It is true that hough the public schools are secular, much of the in- uence of secular philosophy is nullified by the fact that any teachers in the schools are Christian and their per- nal influence does much to nullify the secular charac- r of the instruction. Of course, unfortunately, this is ot always the case, and serious cases come again and gain to our attention, where the secular philosophy of he textbooks and individual teachers endanger the faith f the children. It should be added here that all of us, specially parents of children in these schools, must be lert and know what our children are being taught, and ave the courage and willingness to protest against such eaching. Christians, under the law, have the right and uty to protest teaching against Christianity as well as thers have of protesting the teaching of it.

It is one of the purposes and goals of our Lutheran olleges, to send out well educated Christian teachers nto our public schools, and thereby help to lessen the ecular influence of these schools. That surely merits ur full support. But, when all is said, in extenuation f the influence of secular public schools under the most deal conditions of Christian teachers, the effect upon he children is other than neutral, as some may think. t is a question of values. The child builds up in his ind the relative value of things by the time that is pent upon them. How can he fail to *under*value the Christian faith, when he is taught the importance of secular subjects for five days a week and during that time his faith is not even taken into consideration as being important, to say nothing of the times when it may be denied or scornfully spoken of? More should be said here by way of counteracting this influence, but this much should show us at least the importance of our Christian colleges.

This present campaign for our Christian colleges is one of the most encouraging signs which we have for our Church and for our bewildered world which seems at times to be floundering down the abyss to ruin and destruction. It shows that we are finally awakening to the seriousness of the need for developing our colleges. In view of the more than 200,000 Lutheran students in purely secular colleges today, it surely is apparent that our people have not really grasped the trends of our time. We have been aware of the need of college education but have not realized the essential dangers of the secularization of education. It is true that through the Lutheran Students Association and Lutheran Student service centers and workers, pastors and laymen, on our state owned colleges, much has been done to counteract the effect of this secularization. But that has been only an effort to cure the evil; it does not prevent it.

It is surely high time that we, as a Church, not only prayerfully reexamine the whole question of Christian education in the light of God's Word and history, but also keep the cause constantly before our people. Can we not see what has happened before our complacent eyes, as gradually we have experienced, almost unseeing, the secularization of the training of our youth in the development of the public school from the kindergarten to the University? It is a far cry from Luther's "Address to the German Princes" which advocated state schools in order that all children would be able to read the Bible, to the condition today when the Bible may not be read in the schools in Washington, and many textbooks openly ridicule the truth of that Bible. We need to remember Luther's prophetic warning that to educate without Christianity is to pave a smooth road to hell for our children. We have seen in these last years the awful whirlwind we are reaping, in the judgment of God upon the nations, including our own United States, because we have sown to the wind of secular education. It must be emphasized that to train our children with the best of intentions and with the finest education secularly, without the life-giving Word of God orienting all learning into a Christian Philosophy of Life, even in the best equipped secular colleges, to say nothing of colleges where anti-Christian professors hold sway and where the drag of an un-Christian student body and extra-curricular activities bears down not up, is to train them away from God and the Church.

To be sure, not all who have gone to secular colleges have lost their faith, but that does not warrant tempting God. Think of the tragedies of those, and they are many, who have shipwrecked their faith.

It is also true that not all students of our colleges have turned out well, though, thanks to the grace of

God, most of them have, to say nothing of how many students have come to us as non-Christians and unbaptized and have been converted and baptized and confirmed while at college.

If students turn out badly at a Christian college, it is in spite of a Christian education and not because they went to college. Men and women go astray under the best Christian influences. That is one of the mysteries of the Kingdom of God. But in a Christian college, and we are not talking of a college that merely bears a Christian name, for we must be sadly reminded that many so-called Church-related colleges have lost their faith and are really more dangerous than purely secular colleges for they deceive the unwary—but in a Christian college such as our Lutheran schools, not only are they called Christian, not only are there required Christian courses and chapel services, but the Christian philosophy is the spirit of the whole school. Christian truth is the premise from which all truth proceeds, not something to be investigated and discovered; it is the measure of all knowledge and the great integrater, that which binds all learning together into a great harmonious philosophy of life. A person, who is thus educated, views all things, not in the light of time only, but also of eternity. Such a person, as Jesus says, builds his house upon the Rock.

BOOK REVIEWS

"NO MAN KNOWS MY HISTORY"—*The Life of Joseph Smith, The Mormon Prophet* — An intensely interesting book of 476 pages. By Fawn M. Brodie—Publisher, Alfred A. Knopf, N. Y.

Aside from being an attempted unbiased history of Joseph Smith, the book contains a wealth of contemporary American history which will interest a vast number of readers throughout our land. The content, throughout, evidences thorough and scholarly research made by the author in libraries of Chicago and New York, and the Library of Congress, besides the court records as touching Joseph and his father. The style is clear, definite, and pleasing.

The author, having been born, reared and educated in Utah, wrote the book while still a member of the Mormon church society. The entire book is therefore free from the preconceived judgment on Mormonism which characterizes some anti-Mormon literature. Fawn Brodie is friendly in her whole attitude toward her people. But she is a thorough scholar, and as such presents the plain facts which she has gained, not second hand but by critical examination of the historical records of events where these occurred. The fact that she was promptly excommunicated from the Latter Day Saints society will not reflect the slightest discredit on the author in the mind of any fair reader.

Keenly does the author analyze the historical background of the Mormon movement started by Joseph Smith. Wild religious sects swarmed everywhere. Sound and stable religious groups were at a minimum. The environment was conducive to the springing up of almost any strange sort of a church. Numerous people were ready to follow some new leader. Ignorance prevailed widely.

The character and personality of Joseph Smith are kindly described by the author, yet with scholarly frankness. The schooling of Joseph was admittedly very faulty. Though a wayward young man, he did at times yearn for something which the surrounding churches of his day failed to offer. Yet, Fawn Brodie does not think that his visions, his "revelations," and his alleged miraculous gift of translating the Bible were genuine. She describes Smith as a talented myth-maker, whose genius was due to unusual imagination rather than reason. She believes it was largely the crude behavior of his opponents that drove him to extremes, and she states as an historic fact that "it was his destruction of an opposition printing press that precipitated his lynching." His temporary power fired his ambition to organize his own army in opposition to the government, which situation was destined to become his downfall. The author contrasts Smith's later written denial of polygamy with a thoroughly verified list of his wives. And she puts a most kind interpretation on the prophet's plural marriage practice by saying that although monogamy seemed to him "an intolerably circumscribed way of life," "Joseph was no careless libertine who could be content with clandestine mistresses." There was yet left in him too much of a Puritan for that, wherefore he could find no rest, says the author, until he had "redefined the nature of sin and erected a stupendous theological edifice to support his new theories on marriage." And the author further says that Smith could arrange "revelations" on this and other subjects at his convenience.

Throughout the book the reader will find intensely interesting character descriptions of numerous personages within the Mormon circle, men and women who manifest profound enthusiasm for the religion and yet in not few cases later betray one another.

Relative to the content of the Mormon religion, the author points out that although it contains the doctrine of marriage in heaven the emphasis is very much centered on the pleasurable things of the earthly and material existence; to the Mormons even God Himself is a god of flesh and bones. Spiritually, "the moving power of Mormonism was a fable," she says. And she describes Joseph's theology as "a patchwork of ideas and rituals drawn from every quarter," to which, however, he "added his own color, warmth, and originality." This most pertinent statement by the scholarly Fawn Brodie coincides with our own observation that although Mormonism claims to be a unique, original, revealed religion, it does actually consist of numerous bits of material taken from various denominations and crudely fashioned and changed into Mormon writings, doctrines, rituals, etc. Even Joseph Smith's "translation" of the Bible is plainly King James version with some shrewd changes.

On reading "No Man Knows My History" with an open mind, however, one somehow comes to appreciate the situation of Joseph Smith in his youth and to wish that boy might have had an understanding evangelical pastor to give comfort and guidance to his soul and true direction to his life. How different Joseph's course and career could have been.

SURVEYING the CONFERENCE

Lutheran Free Church

By Sheldon Torgerson

The annual Pastor's Institute of the L.F.C. was held at Augsburg College, Minneapolis, August 29-September 1. The guest lecturer was Dr. Walter Zimmerman, Church Councillor of Berlin, Germany. He spoke on "The Church in Eastern Germany," "The Problem of Religious Education in Eastern European Churches," and "The Place of the Church in Europe Today."

An inspiring Luther League Convention held at Medicine Lake, near Minneapolis, August 29—September 3 served as a timely witness to the emphasis and the success of the Luther League Federation of the L.F.C. on its thirtieth anniversary. Dr. Manfred Mueller, youth pastor of Stuttgart, Germany, was one of the guest speakers. A special feature of the convention was "Church Night in a World Setting." At this occasion heads of institutions and boards within the L.F.C. were represented and also representatives of various nations in their national costumes.

Dr. John Stensvaag, Professor of Old Testament at Augsburg Seminary, is president of the Luther League Federation.

Dr. T. O. Burntvedt, President of the L.F.C., who now has fully recovered from his extended illness, will visit most of the districts of the church this fall in the capacity of Stewardship Director.

"Missions Advance," a special effort to promote interest and support for Home and Foreign Missions, will be launched the first Sunday in October.

Dr. Bernhard Christensen, president of Augsburg College and Theological Seminary, Minneapolis, addressed the Ashram of the Lutheran Student's Association August 28 at Blue Ridge Assembly in North Carolina on the theme "I Am Rooted in the Truth."

United Evangelical Lutheran

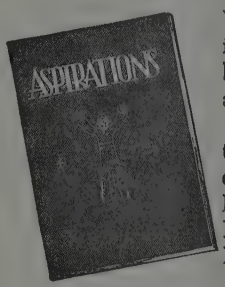
By H. Skov Nielsen

A new home mission project has been started in the eastern environs of the city of Fresno, Calif., by our Pacific District Board in conjunction with the Bethel church of Fresno and other congregations near by. A three year lease has been taken on a building at East Tulare and North Chestnut for use as a chapel, and Student Eugene LeVine from Trinity Seminary at Blair, Nebraska, has been engaged there during the summer. The outlook is considered promising.

At Easton, California, which also is in the Fresno area, a new frame parish house has been erected and was dedicated on July 16. It has a 24x72 foot hall, a 16x28 foot kitchen, and an even dozen classrooms. Cost of building and equipment approximately $26,000.

Pastor Emery Petersen, who resigned his charge at Scranton, Iowa, last year to move to Colorado for the sake of his daughter's health, has accepted a call from our Home Mission Board to

ASPIRATIONS IDEALS FOR THE CHRISTIAN LIFE by Martin Hegland



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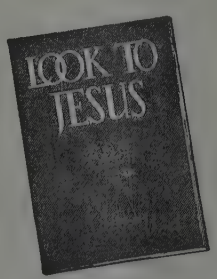

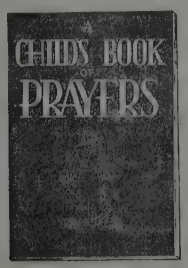

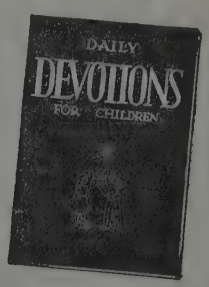

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serve the Altura Mission near Denver, which was started by our Denver congregation a few years ago.

In our Bethany Church, near Ruskin, Nebraska, a reunion of confirmands was held some time ago in which a total of 167 men, women and young people participated. Forty-five out of 47 classes since the organization of the congregation were represented. Two were members of the class of 1893.

From Racine, Wis., it has been reported that about a thousand people gathered for the dedication of Our Savior's congregation's new property at Taylor and Kearney Aves. in June. One wing of the Kearney mansion has been turned into a spacious and comfortable home for Pastor Leo M. Anderson and family. Other parts of the building are being used for various purposes in connection with church work. The regular Sunday services continue in the old church at 12th and Racine.

A church bell imported from England has been hung in the belfry of the new Westwood Church in the outskirts of Kansas City, Kas. On July 24 it was dedicated to the memory of the congregation's founder, the late Pastor Carl Wilhelmsen.

Ground was broken on July 16 for the projected new Kingo Church at the corner of Olive Street and Wilson Drive in Shorewood, a northern suburb of Milwaukee.

Pastor Donald Hansen of Pasadena, Calif., has accepted a call to the pastorate of Atonement Lutheran Church in northwest Chicago as successor to Pastor H. C. Jersild, who recently was elected president of our synod. Pastor Hansen is a young man with but a couple of years experience in the ministry, but he is favorably known to the congregation from his earlier service as student pastor. He will be able to take over about Oct. 1, almost immediately after Pastor Jersild's departure. In the meantime it is hoped the new church can be completed and taken into use.

On the Religious Horizon

Four Church Bodies Join World Council

Toronto—Four church bodies from Asia and South America, with a combined membership of nearly 500,000, were accepted into the World Council of Churches by its policy-making Central Committee which met here.

They are the Federation of Synods of Lutheran Churches in Brazil, the Church of Central Java, the Methodist Church of Ceylon, and the Synod of the Evangelical Church of North Iran.

Admittance of these groups raises the membership of the World Council to 160 Churches in 45 countries, representing more than 160 million Protestant, Orthodox and Old Catholic Christians.

In recommending the four church bodies for membership, Bishop Stephen C. Neill, chairman of the sub-committee on membership, said they had satisfied the requirements of orthodoxy, stability and autonomy.

Acceptance by the Central Committee must be confirmed by the World Council's member Churches, but this approval is considered a formality. More than one-third of the member Churches must register disapproval within six months to cause rejection of an applicant.

The Federation of Synods of Lutheran Churches in Brazil, with 431,000 members, was organized recently through the union of four independent Lutheran synods.

Although it calls itself a federation, the Church, in applying for membership in the Council, stated that it regards itself as a Church of Christ in Brazil, and hopes in due course to express this character in its name. It is the third church body from Brazil to join the Council.

Plans Drafted for World Council Assembly

Toronto—When the World Council of Churches holds its Second Assembly on the campus of Northwestern University at Evanston, Ill., during the last two weeks of August in 1953, its theme will be based on the affirmation that "Jesus Christ as Lord is the only hope of both the Church and the world."

That was decided here by the Council's Central Committee at its third annual meeting. Final selection of the theme will be made next year when the Committee meets at Geneva, Switzerland.

The main theme will be considered in the first week by the whole Assembly, divided for that purpose into groups. Related subsidiary themes will be considered in the second week with the Assembly divided for that purpose into sections.

It was agreed by the Central Committee that the Second Assembly should be composed of 600 delegates. A plan for the allocation of places among the World Council member Churches will be prepared by the executive committee for consideration next year.

Theologians Define Meaning Of World Council Membership

Toronto—What does membership in the World Council of Churches mean for its 160 affiliated Churches in 45 countries?

This question was debated by theologians of international reputation at the third annual meeting of the Council's Central Committee here.

The problem faced by the theologians was to define how widely the boundaries of the World Council are to be set and what holds the members together within these limits.

The Central Committee adopted a statement, bearing the title, "The Church, the Churches and the World Council of Churches," for discussion by the member Churches during the coming year. They will be asked to express their opinions on it at next year's meeting of the Committee.

Some of the main points presented in the document are:

(1) The World Council is not a "super-Church" and will never become so. It has no authority or desire to impose any views or actions upon the Churches which compose it. They remain free, each Church acting through its own governing body, to accept or reject the decisions of the Council. "The authority of the Council consists only in the weight which it carries with the Churches by its own wisdom."

(2) The World Council is composed of 160 Churches or denominations. All of these Churches believe that they ought to be in relations of closer unity than they are at present. But they do not all agree upon what form of final unity they seek. The answer to that question is one of the matters which the Churches meet each other in the Council in order to discuss.

Particular Churches, from time to

ime, negotiate unions or mergers with ach other. These negotiations are not art of the responsibility of the Coun- il, but a by-product of the friendly elations which the Churches develop hrough contacts in the Council.

(3) Among the Churches in the Council, many different views are held s to the meaning of "the Church." In he traditional creeds, widely used in ost Churches, is the phrase "I Be- eve in One Holy Catholic Church." ome Churches, like the Eastern Orth- dox, who are represented in the Council, or the Roman Catholic, who re not, take this to refer to their own Church and that other Churches are ot in the full sense "in the Church." Other Churches believe that "the One Holy Catholic Church" is the sum otal of the people calling themselves Christian. Various intermediate views re held by groups like Lutherans, Anglicans, etc. But the World Coun- il is open for membership to Church- s which hold any of these views and he Council itself holds no one view. t is the fellowship within which all uch views are discussed.

(4) The Churches in the Council are eld together by all being agreed up- n the central Christian doctrine of he deity of Jesus Christ. The Con- titution of the Council states that it s "a fellowship of Churches which ccept Our Lord Jesus Christ as God nd Savior." It is the agreement of ll the member Churches upon this oint which enables them to remain n "fellowship" with one another while liscussing together their disagree- nents and seeking to overcome them.

Transfer of Palestine Lutheran Property Nears

Jerusalem—With a second reading f the German Property Law in the sraeli Parliament, efforts of the Lu- heran World Federation to obtain ossession of properties formerly be- onging to German Lutheran groups eared success.

The Lutheran property is valued at 26,500,000. The government of Hash- mite Jordan has already approved the ransfer to the Federation of property ituated in Jordan territory.

The German Property Law provides or the expropriation of all German ecular properties. Church property is pecifically excluded from the effects f the law.

It was stressed by the chairman of he Israeli parliamentary finance com- nittee that German church property s not being handed back to Germans ut to non-German Christian denom- nations.

The action by Parliament coincided with the visit of Charles Lutz of Ge- eva, special representative of the Lu- heran World Federation, to negotiate with the two Holy Land governments concerning the property transfer.

Mr. Lutz sought for the Federation a status similar to that of the Roman Catholic Church regarding German church properties. German Catholic properties have been recognized as belonging to the Vatican.

Lutheran College Ends Exemptions For Catholics, Jews

Springfield, O.—Wittenberg College, a Lutheran institution here, has announced it no longer will allow exemptions to Jews and Roman Catholics from its two required courses in religion.

Immediately there were unofficial indications that Catholic students might not attend the local college in the future.

Said President Clarence C. Stoughton: "We feel that no student is fully educated until he knows something of the content of the English Bible. This is the purpose of Religion 100. Nor is he educated completely, we believe, until he has thought through the application of great religious truths to his own life and has come to some decisions concerning his relationship to God. This is the purpose of Religion 400."

Religion 100—required of all freshmen—is an "introduction to the Old and New Testaments with emphasis on reading selections from the Bible itself." Religion 400—required of all seniors—is "Christian interpretations of life in view of contemporary problems." Each course lasts two hours a week for one semester.

Several Catholic students said they

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understood they no longer would be permitted to attend Wittenberg, and that a series of parish meetings were under way to discuss what colleges they would go to this fall.

East German Govt. to Support Pro-Front Pastors

Berlin — Financial support will be given by the East German Government to all pastors active in the National Front, Premier Otto Grotewohl of the German Democratic Republic announced here.

He said that all such pastors will in the future be paid by the government, and that the necessary funds will be deducted from the budgets of the churches.

Premier Grotewohl made the announcement at an executive meeting of the Socialist Unity (Communist) Party. He sharply attacked the churches of the Soviet Zone and called their leaders disturbers of peace and reconstruction.

The Premier singled out for special attack Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, whom he described as a "gossiping reactionary." He said that he refused to negotiate further with Bishop Dibelius on church matters.

Mr. Grotewohl also said that Bishop Dibelius, during a recent visit to the United States, had received instructions from a political adviser of President Truman for increasing the churches' resistance to the East German Government.

Asks World-wide Lutheran Evangelism Program

Tutzing, Germany—Dr. S. C. Michelfelder of Geneva, Switzerland, executive secretary of the Lutheran World Federation, told its Commission on World Missions here that the Lutheran Church must "activate" a world-wide program of evangelism.

"We have not yet begun to accept our full responsibilities toward world missions," Dr. Michelfelder said.

Lutheran churchmen from Denmark, Germany, Holland, India, Norway, Palestine, Sweden, Switzerland, and the United States attended the commission's meetings here.

The Commission on World Missions is the first of 15 special commissions created by the Federations executive committee in preparation for the second Lutheran World Assembly, scheduled to be held in Germany in 1952.

Comprising six members, the commission is augmented as necessary by leaders of Lutheran missionary societies and other special consultants from various countries. Purpose of the commission is to organize cooperative action among Lutheran mission boards and societies related to the Federation.

The group reviewed the work of the Commission on Younger Churches and Orphaned Missions of the National Lutheran Council, and of other national mission committees. It also studied trusteeship arrangements for orphaned Lutheran mission properties.

Dr. Herman Schlyter of Lund, Sweden, was named secretary of the commission for a two-year term.

German Church Leaders Rally Behind Dibelius

Berlin—East and West German representatives of the Old Prussion Union Church Board joined here in support of Bishop Otto Dibelius of Berlin who has been under fire from Premier Otto Grotewohl of the German Democratic Republic.

The Church Board, meeting here said in a resolution that it stood unanimously behind Bishop Dibelius, who

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ad of the Evangelical Church in rmany.

Meanwhile, all bishops of member urches of the Evangelical Church in Soviet Zone have declared their idarity with Bishop Dibelius.

The bishops have requested Dean inrich Gruber, representative of the angelical Church to the German mocratic Republic, to "correct the proaches against the Evangelical urch and Bishop Dibelius" in talks h Deputy Premier Otto Nuschke, o is in charge of church affairs.

Premier Grotewohl, in a recent ad- ss to an executive meeting of the cialist Unity (Communist) Party, nounced Bishop Dibelius as a "gos- ing reactionary" and said he re- ed to negotiate further with him church matters. He also said that hop Dibelius "is no longer entitled call himself the representative of Evangelical Church."

therans Map Plans for dwarking Missions

Tutzing, Germany—Plans for bul- rking the Lutheran missions enter- se throughout the world were map- d here by the Commission on World ssions of the Lutheran World Fed- ation.

The Commission urged the creation emergency machinery which would able the Federation to help Luther- churches and missions in distress nywhere and at any time" quickly d effectively.

Consideration was given to a pro- sal whereby titles of mission prop- ies could be transferred to the Lu- eran World Federation as a trustee. der the proposal, the Federation, ing as an international corporation artered under Swiss law, would ve the legal power to take possession church mission properties in emer- ncy situations. It would be able to otect them and guarantee their op- ation on behalf of the societies or urches involved.

The Commission stressed that regis- tion of mission properties with the deration, whose headquarters are in neutral country, could prevent their izure as spoils of war. Such regis- tion, the Commission said, would o preclude mission societies from coming orphaned missions by being t off from support.

To promote stronger unity between gional Lutheran churches, the Com- ssion recommended closer coopera- n between mission societies work- g in adjoining fields. It also urged at arrangements be worked out to ovide for the exchange of mission- y personnel in these areas.

Such personnel exchanges, the Com- ssion added, would provide new ssion opportunities for missionaries unable to continue in certain countries because of political or other develop- ments.

After considering duplication of missionary effort in some areas, the Commission recommended that na- tional Lutheran committees examine methods for cooperative work within these areas.

The Commission urged the appoint- ment of a study committee, comprising missionaries and members of the young- er Batak Church of Indonesia to ad- vise on the relationship between the Batak Church and the Lutheran World Federation.

This action was in response to a statement by the Batak Committee of Evangelical Lutheran Churches of In- dia affirming the right of younger churches to call their own pastors and for mother churches to continue to send missionaries.

The delegates agreed that the task of uniting various Lutheran mission churches in India into a united church body should be encouraged. They also urged that more authority should be

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vested in Indian churchmen, particularly laymen.

Noting that increased responsibilities are now being given to native leaders among African missions, the Commission expressed the hope that the practice would be continued.

Immediate steps were urged to accelerate the growth of an indigenous Lutheran Church on the island of New Guinea.

Turning to the Holy Land, the Commission recommended that an Arab Evangelical Lutheran Church — now emerging out of five separate mission projects—should work out a constitution of its own as soon as possible. The Church should then petition for recognition as a free Lutheran Church within the Hashemite Kingdom of the Jordan, the Commission advised, as well as apply for membership in the Lutheran World Federation.

The Federation's executive committee was requested to appoint two representatives of younger Lutheran churches to membership on the Commission.

Lutherans Send Messages To Christians

Tutzing, Germany — A message of greeting and encouragement was sent to Christians of China, the Holy Land, and Korea by the Commission on World Missions of the Lutheran World Federation.

In its message to Christians of the three countries the Commission said in part:

"As your fellow Christians, we feel constrained to send you a word of compassion and encouragement in your hour of trial, and to assure you of our constant and earnest prayers on your behalf for guidance and strength of faith."

"Now for a season you are in heaviness (I Peter 1:7), but remember; our Master, Jesus Christ, Himself went the road of the Cross; He suffered for us, leaving us an example that we should follow in His steps (I Peter 1:21). Suffering has been a characteristic mark of Christian experience through the ages. Therefore, when you suffer, think not that some strange thing has happened to you (I Peter 4:12).

"May God keep you from succumbing to the temptation of seeking security or help anywhere else than in Him alone (Psalm 118:8,9). May He give you strength to serve Him while it is day, to help save men, and to do good to all. May He give you wisdom and courage to confess Him and to testify of His love at all times, even while your hearts are filled with grief. May He keep and preserve you in the one true faith."

Lutheran Federation Prays for Ordass

Tutzing, Germany—A minute of silent prayer for Bishop Lajos Ordass, deposed Lutheran Primate of Hungary, was observed here by the Executive Committee of the Lutheran World Federation at the opening of its annual meeting.

The prayer period was proposed by the Federation's executive secretary, Dr. S. C. Michelfelder of Geneva, Switzerland.

"Our beloved and esteemed vice-president, Bishop Lajos Ordass, has gone through and withstood the fi of persecution," he said. "He has sto trial, faced false charges and been prison for almost two years.

"He has been summarily remov from his office and is now pensioned

Dr. Michelfelder said that "what h happened to Bishop Ordass is a sy bol of what can happen to chur leaders everywhere in the world."

He asked that a message be sent Bishop Ordass and his family, and the Hungarian Lutheran Church, "make clear" the stand of the L theran World Federation on the ou ing of the Primate.

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theran Federation Expresses nfidence in Ordass

'utzing, Germany — Confidence in integrity of deposed Bishop Lajos lass, former head of the Hungarian heran Church, was expressed by executive committee of the Lu-ran World Federation at its annual eting here. A resolution adopted the executive committee said:

Since last year's meeting of the ex-tive committee of the Lutheran rld Federation, its esteemed Vice sident, Bishop Lajos Ordass, has n released from prison; but at the ne time he has been dismissed from office as bishop.

The committee is deeply moved at that has befallen him, and in par-ılar at the circumstances of his dis-sal from office; and it expresses to ı its unbroken confidence and sin-e sympathy.

We are grateful to him for the hfulness with which he has served Lutheran Church, and we shall cease in common with all our thren to remember him and his ırch before God in prayer."

"special disciplinary judiciary rt" of the Hungarian Lutheran ırch deposed Dr. Ordass from his ce of bishop on April 1 after he been imprisoned for nearly two rs for alleged foreign currency nipulation.

theran World Assembly heduled for Germany

'utzing, Germany —Hannover, Ger-ny, will be the site of the 1952 Lu-ran World Assembly, it was decid-by the executive committee of the heran World Federation at its an-ıl meeting here.

Hannover, in the British Zone, is the t of the general board of the Unit-Evangelical Lutheran Church in rmany, which extended the invita-ı to meet there.

cheduled for July 25 to August 3, 2, the Assembly will be the first eting of an international Christian ly to be held in Germany since the of World War II.

t will also be the first Lutheran rld Assembly since the Federation s formally organized at Lund, Swe-, in 1947.

n connection with the Assembly, Federation's national committees re asked to set aside the final day the 1952 sessions for a "Lutheran rld Federation Sunday" observ-e in all Lutheran churches.

hey were also requested to desig-e a "Lutheran World Federation nday" every year. Pentecost or Ref-nation Sunday were suggested as sible dates.

t was voted to hold the executive committee's next annual meeting on July 16-26, 1951, in Jordan-held Jerusalem.

World Lutherans to Have Own Flag

Tutzing, Germany—A Luth. World Federation flag was adopted at the annual meeting of the group's executive committee here, marking the first time that a worldwide Protestant denomination has created its own ensign.

The executive committee accepted a design proposed by the Federation's executive secretary, Dr. S. C. Michelfelder of Geneva, Switzerland.

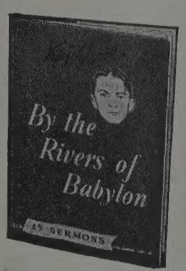
The adopted flag has Luther's "Rose of Sharon" seal within a gold-rimmed circle of daylight blue. This, in turn, is mounted on a field of midnight blue.

The Reformer's seal, widely used by Lutheran churches, centers around a black cross mounted on a red heart. The cross symbolizes man's sin borne by Christ through his suffering and death, while the heart signifies God's love.

Surrounding the heart are five white rose petals representing forgiveness and sanctification. These are encircled by a blue field symbolizing heaven and a gold ring for eternity.

Preparation and publication of a Lutheran World Almanac — the first since 1937—was assigned to the Federation's Geneva office by the executive committee.

Promotional literature to acquaint



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Lutheran pastors and congregations with the history, purposes and work of the Federation was also ordered.

Lutheran Federation Acts to Protect Missions

Tutzing, Germany — Lutheran cooperation and unification in mission fields and disturbed areas throughout the world was furthered by the executive committee of the Lutheran World Federation at its annual meeting here.

Plans were also adopted by which the work of Lutheran missions and younger churches would be continued and their properties protected if political or military conditions caused their severance from the parent body.

The executive committee issued a call alerting leaders of mission churches to the danger of being deprived of foreign aid in personnel and funds. They were advised to train lay leaders to enable them to carry on the work of the Church in emergency situations.

Action was taken on several specific recommendations of the Federation's Commission on World Missions, which met here just before the executive committee sessions.

To be able to render swift, effective help to younger Lutheran churches or missions in times of distress, a Department of World Missions was set up within the Federation. The National Lutheran Council of the United States was asked to permit Dr. Frederik A. Schiotz of New York to give part of his time to this Department.

At present Dr. Schiotz is executive secretary of the Council's Commission on Younger Churches and Orphaned Missions, which does similar work in the name of the American body.

Repeating an earlier suggestion that younger churches and missionary societies transfer titles of field properties to the Federation for legal protection, the executive committee found an immediate response in a communication from the West Jeypore (India) Evangelical Lutheran Church.

The Indian Church asked the Federation to assume trusteeship of its property, and the executive committee expressed readiness to comply.

As a measure to further the growth of indigenous Lutheran churches in mission territories, the executive committee encouraged missionary leaders of parent bodies and field workers to strive for Lutheran unification in local areas.

Hope was expressed that, as a result of the Federation's administration of five former German-sponsored missions in the Holy Land, a single Arabic Lutheran Church "may soon become a reality."

It was also reported that Lutheran mission fields in New Guinea have "practically become a unified field."

Lutherans Hear Report On Refugee Work

Tutzing, Germany—More than 23,000 European refugees were resettled and an additional 20,000 were given emigration counselling by the refugee service of the Lutheran World Federation during the year ending July 1, it was reported at the Federation's executive committee meeting here.

The report was made by the director of the refugee service, Dr. Stewart W. Herman of Geneva, Switzerland.

He said that the service had a nucleus of more than 200 full-time workers in Germany, Austria, Italy and England, with additional representatives in Argentina, Colombia and Venezuela.

Dr. Herman paid special tribute to the resettlement service of the National Lutheran Council of the United States, with its staff of 110 pers and a network of 36 state and resettlement committees.

He said that the American orga ation had provided individual job housing assurances for more than 000 individual displaced persons, half of whom have already reac the United States.

The 1950 budget of the Federati refugee service will exceed $1,064, Dr. Herman reported. Besides t the resettlement services of the Am ican body will spend about $1,500,

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n Europe, he said, arrangements ve been completed for several fully ipped homes for aged DPs.
ubsidized by the International Ref- e Organization, the institutions will supervised by the Lutheran World leration and the Inner Mission of Lutheran Churches of Germany l Austria.
)r. Herman said that besides those ally classified as DPs, the Volks- itsche, ethnic German refugees m Eastern Europe, are also a con- n of the refugee service.
'he Federation's most significant ject for the Volksdeutsche, he said, a Canadian Lutheran farm labor n by which 520 refugees have been ped to migrate to Canada with the peration of the Canadian Christian ncil for the Resettlement of Refu- s.

theran Groups Debate yer at Unity Meetings

'ort Wayne, Ind.—Whether prayer scripturally permitted at meetings h representatives of other Luther- bodies to discuss denominational ty was sharply debated here at the nnial convention of the Evangelical heran Synodical Conference of th America.
Delegates of the Lutheran Church- souri Synod defended the practice, ile representatives of the Wisconsin od and the Norwegian Synod called ontrary to the Scriptures.
No final decision was taken. The nference's standing committee on ersynodical relations will probably tinue discussion of the question, it s said.

ndinavian Lutheran stors Hold Conference

Helsinki — Three hundred Lutheran rgymen from the five Scandinavian ntries held a four-day conference e on the problem of bringing the pel to the people of today. Wives pastors attending the conference d their own meeting.
'he delegates came from Denmark, rway, Sweden, Iceland and Finland. Minister of Education Lennart Hal- greeted the clergymen on behalf the Finnish government. He said t the principal duty of the Church o carry the gospel to the individual, family and the entire family.
The more strongly the Church can ng Christian ways of thinking into life of the people," he said, "the er will be the struggles between ties and between classes and the er will be the divorces and unhap- homes found among them."
The city of Helsinki held an official eption for the clergymen.

Lutheran Federation Admits Five New Groups

Tutzing, Germany — Membership in the Lutheran World Federation was increased to 42 church bodies with the admission of five groups by the Federation's executive committee at its annual sessions here.

Three of the new member organizations are Indian: (1) The Andhra Evangelical Lutheran Church, the outgrowth of missionary work by the United Lutheran Church in America (2) The Evangelical Lutheran Church of Madhya Pradesh (Central Provinces), originating in the work of a Swedish missionary society. (3) The Jeypore Evangelical Lutheran Church, resulting from activity of the Schleswig-Holstein Mission Society of Germany.

The other two bodies admitted were the Synodical Federation of Brazil, of German origin, and the Evangelical Lutheran Church of British Guiana, growing out of work of the United Lutheran Church in America.

The Brazilian Federation, made up of four Lutheran synods, was recognized as "in fact, a federated Church."

The executive committee also approved an allocation of delegates from member Churches to the second Lutheran World Assembly, to be held at Hannover, Germany, in 1952.

A total of 233 seats were distributed, of which 50 were assigned to North American church bodies and 86 to German ones.

In another action, the Lutheran leaders named a committee "to study the uniformity of procedure in observing and naming the Church Year," and to report its findings to the 1951 meeting of the executive committee.

Chief aim of the study is to assure the public reading of Scripture lessons on the Second Coming of Christ, which are now sometimes eliminated when Easter comes late.

Lutheran Synodical Delegates Oppose 'Common Confession'

Fort Wayne, Ind. — Representatives of two Lutheran Synodical Conference bodies have expressed dissatisfaction over the Common Confession, a doctrinal agreement adopted between the Lutheran Church-Missouri Synod and the American Lutheran Church.

Delegates of the Wisconsin Synod and of the Norwegian Synod spoke in opposition to the document when the Missouri Synod presented it for their "approval and acceptance" at the Conference's biennial convention here.

Delegates from the Slovak Synod, the fourth body represented in the Conference, expressed no official attitude on the agreement.

The Conference decided to submit the Common Confession to the Wisconsin, Norwegian, and Slovak Synods for consideration and action.

Wisconsin and Norwegian Synod delegates predicted their churches would turn down the agreement as "inadequate and ambiguous."

Missouri Synod offcials were unable to state how their church body would react to such a rejection.

Ancient Bible Manuscript Discovered

Alexandria—Egyptian and American scholars engaged in microfilming ancient documents in St. Catherine's Monastery on Mt. Sinai have discovered what is believed to be the oldest copy of the New Testament in Greek and Syriac.

Written on gazelle's hide, the manuscript dates from the fourth century and includes a translation of the Bible in Arabic, written over the Greek text and on the margins. The manuscript is also crammed with the story of early Christian saints.

According to Dr. Wendell Philipps of Philadelphia, president of the American Foundation for the Study of Man, the manuscript is worth a million dollars. The foundation undertook the expedition on behalf of the Library of Congress which ordered the microfilming of more than 500,000 pages of ancient manuscripts in what is believed to be the world's oldest Christian monastery.

Experts here believe the discovery to be the most important in early religious literature. Professors of the College of Arts, Farouk University, Alexandria, who are collaborating with the American experts, have sent a detailed explanation to King Farouk on the new find which adds to Egypt's Christian heritage.

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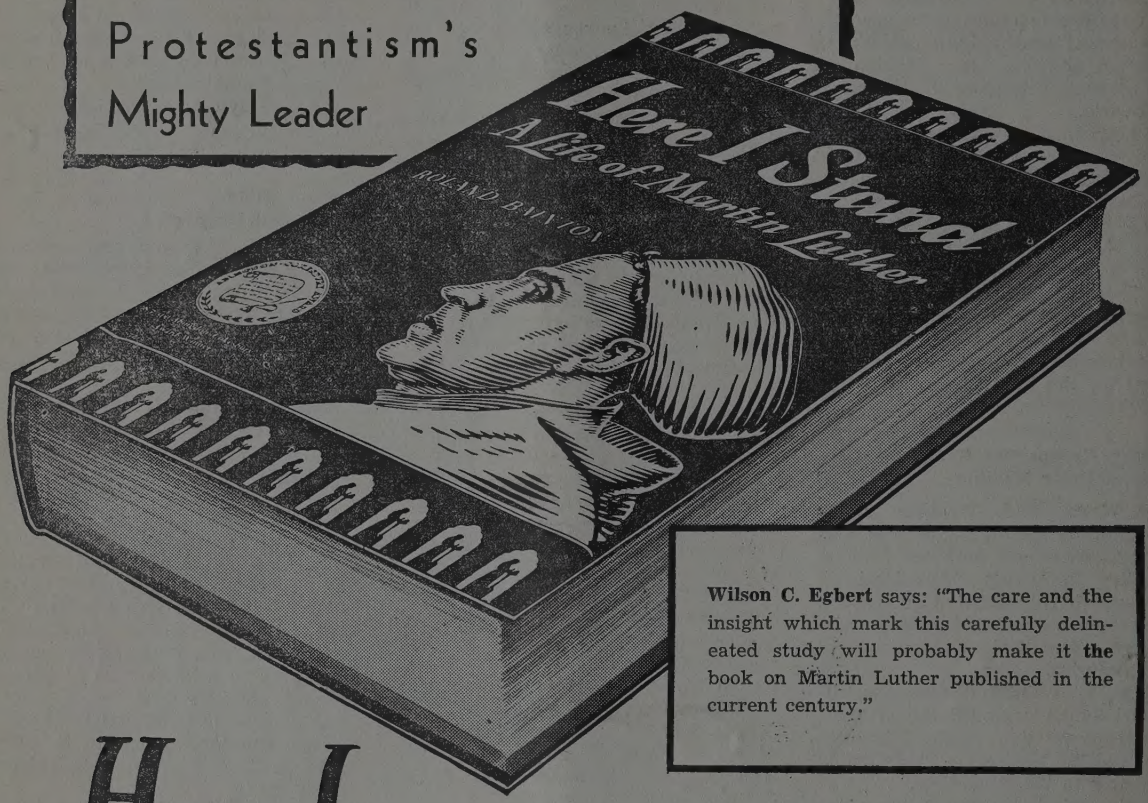

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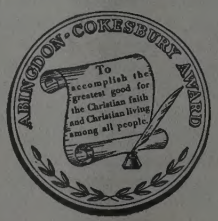
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